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TANTRA GRANTHAMALA No. 13

Damara Tantra

(Text in Nagari Script with an English Translation)

Text Edited and Translated into English by

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PREFACE

The Dāmara Tantra is being presented for the first time with its Text in Devanāgarī and an English Translation. It was initially published long ago in the Bangalā script and that edition has been the sole source for the preparation of the present edition. The Bangalā edition contains full Text in Sanskrit but the matter in the Appendix I is only in Bangalā language and no Sansrit original has either been given or referred to. Therefore, in the present edition I have given only a Translation of the Bangalā material.

As far as the subject matter of the Tantra is concerned there is a lot of similarity between the earlier partions of this Tantra and the Bhūta-Dāmara Tantra also published only in Bangalā script so far. However, as the Tantra proceeds the matter starts differing to the extent sufficient enough to give it its individual identity.

This Tantra is unique from many points of views. It contains elaborate material on the Śaṅkarmas out of which the topic of Subjugation (Vaśīkaraṇa) has received a specially comprehensive treatment. It also contains numerous other useful subjects, such as making wealth and stock of foodgrains inexhaustible, many prescriptions for the improvement of crops, for driving away many obstacles, such as, parasites, pests and insects from the house and making life prosperous. It sepecially mentions elaborately the uses of parasite plants growing on certain trees. Such plants have been mentioned as possessing special powers of bestowing prosperity on human beings and curing various diseases. They show their results without any mantra-sādhana and hence deserve special attention

for research and validation of the assertions about their such powers. If they really possess the powers ascribed to them they can be of immense benefit for mankind even in the present day world.

In spite of numerous such useful prescriptions, it is very unfortunate that majority of modern Indians label the Tantras as full of superficial rituals which may have no use. However, without practicing any of the Sādhana's it is unscientific to brand them as such by persons who claim to be scientific in their out-look. There are numerous examples of ascetics and Tāntrikas even today who have achieved various Siddhis (supernatural powers) on the basis of their rigorous Sādhana. To brand such Tāntrikas as fakes or tricksters just because they may not be in a position to demonstrate the mechanics of powers of performing miracles because their such capabilities have been acquired not on the basis of some scientific experiments or theories but on the basis of Sādhana which can develop the intrinsic powers of the Sādhaka. There may not be a theory about the acquisition of these powers except a gradual attainment by rigorous ritualistic and abstract Sādhana. Therefore what is needed today is to perform various Sādhana's with faith and see whether they yield positive results or not, because no scientific tool can be applied for such validation. Moreover, it is repeatedly mentioned in the Tantras that a sceptic approach to Sādhana makes the Sādhana an exercise in futility. For any success one should approach it only with extreme faith and without reason. Utter surrender is the only way of achieving success in Sādhana. Moreover, there are numerous prescriptions in Tantras which can succeed even without any Sādhana or Mantra-japa. To start with, scientists can take up such topics at the outset for study and validation.

The effects of Herbs and Roots can also be easily tested, provided they are obtained according to methods prescribed in the present and other Tantras

I have undertaken to present this Tantra, hitherto regarded as secret of secrets, with its English translation so that it may become accessible to scientists and they may be able to verify and validate some of its claims which do not involve elaborate rituals or Mantra-sādhana. The section on the science of serpents, prescriptions for the cure of serpent-poison and the power of parasite plants deserve special attention. Many prescriptions under Śaṅkarmas which do not need mantra-japa can also be taken for such studies. Even where mantras are involved, they too can be scientifically studied in various stages, such as, we can take up the very fact about the nature of the effectiveness of mantras themselves and whether they really bring about any intrinsic change in the human psyche and on activation do they bestow certain powers on the Sādhakas.

I shall feel my labour amply rewarded if the present Tantra in its translated form is able to attract the attention of the inquisitives and they are able to derive some benefits from its prescriptions. Later on, I propose to bring out some more Tantras regarded as secret with translations so that they may become accessible to the scientific readers.

—RKR



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Damara Tantra

Deutsche Literatur



Damara Tantra

(Text with English Translation)

Aum Salutation to Krodhabhairava

व्योमवक्त्रं महाकायं प्रलयाग्निसमप्रभम् ।
अभेद्यभेदकं स्तौमि भूतडामरनामकम् ॥ १ ॥

I bow down to the Unmatta Bhairava named Bhūta Dāmara, Who is skybodied, immense in form, shining like the Fire of Pralaya (Dissolution) and the Differentiator of Undifferentiated.

1

त्रेलोक्याधिपति रौद्रं सुरसिद्धनमस्कृतम् ।
उन्मत्तभैरवं नत्वा पृच्छत्युन्मत्तभैरवी ॥ २ ॥

Bowing down to Unmatta Bhairava Who is the Lord of worlds, Horrible in Form and worshipped by the Gods and the Siddhas, the Unmatta Bhairavī asked :

2

भैरव्युवाचः

कथं यक्षा नरा नागाः किन्नरा प्रमथादयः ।
जम्बूद्वीपे कलौ सिद्धिं यच्छन्त्येतावराङ्गनाः ॥ ३ ॥

Bhairavī said : O Bhairava ! In what way in this Kaliyuga the Yakṣas, men, serpents, Kinnaras, Pramathas and the women etc residents of Jambūdvīpa can obtain the various Siddhis ?

3

येऽन्ये पापरता मिथ्यावादिनः क्षीलवर्जिताः ।
सालस्या ये नरास्तेभ्यः साहाय्यं कुरतः स्वयम् ॥ ४ ॥

How can all these men who are embedded in sin, falsehood, devoid of morality and lethargic, can help themselves ?

4

कैनोपायेन नश्यन्ति कलौदुष्टाघराशयः ।
 लभ्यन्ते सिद्धयः सर्वा मोक्षपद्धतयः शुभाः ।
 सिद्धयोऽप्यनिमाद्याश्च महापातक नाशिकाः ॥ ५ ॥

How can the sins generated by Kaliyuga can be destroyed ?
 How can one obtain all the Āyimā etc. eight Siddhis which
 are destroyers of sins and also what are the auspicious and
 desirable methods for obtaining Emancipation ? 5

अन्यान्नाशनतः पापमन्यस्त्रीगमनाद्विजम् ।
 कथं नश्यन्ति देवेश हेलया नरकं तमः ॥ ६ ॥

O Devēśa ! How can the sins arising out of taking feed
 with low castes, resorting to other's women and the torture of
 darkest of Hells be destroyed ? 6

दूरादागत्य कामार्ता बलादालिङ्गयन्तिकम् ।
 ब्रह्मेशशक्रप्रमुखा मारिता वा कथं प्रभो ।
 पुनः केन प्रकारेण मृजा जीवन्ति निर्जराः ॥ ७ ॥

O Lord ! How can the passion of a person living away be
 so agitated that coming from the distance he voluptuously
 embraces his beloved, and how even the Brahmā etc. Gods
 could be liquidated ? Also, how can a dead person become
 alive and healthy and immortal ? 7

उन्मत्तभैरव उवाच
 क्रोधाधीशं व्योमवक्त्रं वज्रपाणिं सुरान्तिकम् ।
 वक्ष्ये नत्वा ततस्तत्र भगतिं भूमडामरम् ॥ ८ ॥

Unmatta Bhairava said : I, the Lord of Anger, Sky-bodied,
 holding the Vajra in My hands the Destroyer of even the
 Gods, Lord of the Earth and called by the name Bhūtadāmara,
 may after bowing down, will speak to you 8

तव स्नेहान्महादेवि कथ्यतेऽकथ्यमद्भुतम् ।
 यत्सुरैर्दुर्लभं स्वर्गं मर्त्यं मर्त्यैमुमुक्षुभिः ।
 नागलोके तथा नागैस्तच्छृणुष्व मम प्रिये ।

यस्य ज्ञानं विना क्वापि नारीणां निग्रहो भवेत् ।
यक्षिणो नैव गच्छन्ति सिद्धिमिष्टां शृणुष्व तत् ॥ ६ ॥

Out of love for You I will disclose those wonderful facts to You which are not worth disclosing to anyone. O My Beloved ! Listen from Me the facts which are rare even for the Gods in Heaven, men and seekers of Emancipation in this world and Nāgas in the Nāgaloka. Without the knowledge of these facts neither women could be emancipated nor the Yakṣiṇīs obtain the desired fruits. Please therefore listen to them.

9

अथातः सम्प्रवक्ष्यामि सुगोप्यं मनुमुत्तमम् ।
मृगनामथ भूतानां मारणं येन सिद्धति ॥ १० ॥

Now I describe the extremely secret of the Mantras with which even the death of the Gods and the Bhūtas too could be effected.

10

विषं वज्रजालेन हनयुग्मं ततः परम् ।
सर्वभूतान् ततः कूर्चमन्त्रान्तं मनुमीरितम् ॥
अस्य विज्ञानमात्रेण क्रोधेशाद्रोमकूपतः ।
वज्रज्वालाः प्रजायन्ते शुष्यान्ति प्रमयादयः ।
वह्नेश्वरक्रमुखा नीनाः सूर्यमशासनम् ॥ ११-१२ ॥

The Mantra is : Auṁ viṣaṁ vajrajālena han han sarvabhūtān huṁ phaṭ. By activation of this Mantra is born from the pores of the hairs of the Frodhabhairava the flame of thunderbolt with which the Pramathas etc become parched and Brahmā-Indra etc principal Gods too become subject to the reign of Yama (That is even these principal and otherwise immortal Gods also are subjected to Death)

11-12

विज्ञानाकर्षिणी मन्त्रं भाषतेऽतोऽतिविस्मिता ।
तारंब्रह्म मुखे प्रोक्ता शरयुग्माष्टमीरितम् ॥
अस्य भाषितमात्रेण वज्रघ्राणा विनिसृताः ॥
मृतसंजीवनी विद्या मृतप्राणा प्रदायिनी ।

भूतानां दूरितध्वंसो भवेदस्य प्रभावतः ॥ १३-१४ ॥

I describe to you the very astonishing Mantra named Vijnānākaraṣiṇī. It runs thus : Aum Vajramukhe sara sara phaṭ. Mere pronunciation of this Mantra destroys the fear of thunderbolt. This is the veritable Mṛtyuñjaya Vidyā from which dead persons could again be brought to life and all the misfortunes and calamities of men are destroyed. 13-14

ततो नृणां हितार्थाय प्रमथानुपकारकम् ।
 क्रोधराजः पुनः प्राह मृतसञ्जीवनीमनुम् ॥ १५ ॥
 पञ्चरश्मिं समुद्धृत्य संघट्टेति द्विधा पदम् ।
 मृतानिति पदं पश्चाज्जीवयामि न वधः स्मृतः ॥
 अस्य भाषित मात्रेण मूर्च्छिता भूतदेवताः ।
 स्तम्भिता वेपमानाश्च उत्तिष्ठन्त्यति विह्वलम् ॥ १६ ॥

Thereafter, for the benefit of men and Pramathas, Lord Krodharāja again tells the Mṛtasañjīvanī Mantra, which runs thus : Aum Saṅghaṭṭa Saṅghaṭṭa mṛtāṃ jīvaya syāhā. By, a mere pronunciation of this Mantra all the Bhūta-Devatās swoon, are stunned, and when arise are completely paralysed in mind. 15-16

उन्मत्तभैरव उवाच

भगवान् ! सुन्दरी मन्त्रसाधनं वद मे प्रभो ।
 मन्त्रोद्धारं तथा मुद्रार्चनं जपपद्धतिम् ॥ १७ ॥

Unmattabhairavī said : O Lord, O God ! Tell me about the practice of Sundarī Mantra, its extrication, its Mudrās, its worship and the method of its Japa. 17

उन्मत्तभैरव उवाच

एक वृक्षे देवगेहे वने वज्रधरालये ।
 निम्नगासङ्गमे वापि पितृभूम्यावथापि वा ।
 सिद्धयन्ति भूतभूतिन्यो नृणामिष्ट फलप्रदाः ॥ १८ ॥

Unmattabhairava said : Taking his seat (Āsana) in a temple, in a forest, in a Śiva-temple, on the confluence of a river, or in a cremation ground, if one worships then the

Bhūtas and the Bhūtinīs etc. are pleased and men obtain their desired fruits. 18

उन्मत्तभैरव्युवाच

कालवक्त्र महाभीम प्रमथेश त्रिलोचन ।

ब्रह्मादि मारणं ब्रूहि यदि तृष्टोऽसिभैरव ॥ १९ ॥

Unmattabhairavī said : O Kālavaktra (Form of Death), Mahābhīma (Great in Form), O Pramatheśa, O Trilocana (Three-eyed) ! If you are satisfied with me, then O Bhairava ! tell me the method of causing the Death of Gods like Brahmā etc. ; 19

उन्मत्तभैरव उवाच

अथातः संप्रवक्ष्यामि असाध्यं येन सिद्धति ।

Unmattabhairava said : Now I am telling the Mārāya Mantra (Mantra for Eradication) from which even the impossible becomes possible

मारणं ब्रह्ममुख्यानां भूतप्रत्यय कारकम् ।

पालेयं हनयुग्मञ्च सर्वं मारय मारय ।

वज्रज्वालेन कूर्चास्त्रमयमन्त्र्यसुरान्तकः ॥

त्रिशत्सहस्रजपेन वज्रज्वाला कुलादिशः ।

अदूरे बहुशस्त्रस्योच्चाराद् ब्रह्माजशङ्कराः ॥

शक्राद्यालीकिकादेवा यक्षगन्धर्वकिन्नराः ।

एषांस्त्रियो विनाशत्वं खण्डखण्ड समागताः ।

The Mantra runs thus : Aum hana hana sarvāni mārāya mārāya vajrajālena hani phat. This Mantra is the veritable destroyer of all the Devatās. By performing its thirty thousand Japa all the cardinal points of the compass become unstable by the flame of the thunderbolt; all the weapons are agitated and Brahmā, Mahādeva, Viṣṇu, Indra etc. Gods, Yakṣas, Gandharvas, Kinnaras along with their ladies all perish into pieces and fall destroyed.

बोधिसत्त्वं मुहुः प्रादुर्विस्मिताः सर्वदेवताः ॥

प्रणिपत्य सकृदेवानस्माकं निग्रहं कुरु ॥
 वयंसिद्धिप्रयच्छामो जम्बूद्वीपे कलियुगे ।
 दुःशीलपापयुक्तेभ्येभ्यश्चा जहि सुरान्तक ।
 तथेत्युक्ता वज्रपाणिर्भाषितेभूतिनीमनुं ॥ २० ॥

When the Bhūtinī mantra, the destroyer of immortal, sinners and the Gods, was so declared by Vajrapāṇi then the Gods were surprised. They saluted the Lord and said : "Kindly be merciful on us. In this Kaliyuga we want our fulfilment in Jambūdvīpa."

20

प्रालेयं श्रीशशीदेव्या अनादि श्रोतिलोत्तमा ।
 सनादीं श्रीमनुस्मृत्य युक्तं काञ्चन मालया ॥
 विषं श्रीवर्मसंयुक्तमाभाष्य कुलहारिणी ।
 तारं धर्मसमायुक्तारत्नमालेति पञ्चमी ॥
 तां स इति रम्भाख्यां विषं श्रीमुर्वशी परा ।
 अनादि बीजमाभाष्य भूषणीत्युक्ताप्तरसः क्रमात् ।
 क्रोधं नत्वा प्रवक्तारं यया संसिद्धिसाधनम् ॥ २१ ॥

Aum Śrīm Tilottamā. Śrīm hrīm Kāncanamālā. Aum Śrīm
 Huṃ Kulahārīṇī. Aum huṃ Ratnamālā. Aum huṃ Rambhā
 Aum Śrīm Urvaśīm. Aum Ramābhūṣiṇī.

With Salutation to Krodhabhairava I have told you all these Bhūtinī Mantras,

21

अथषट्कर्माणा माहेन्द्रादानर्णयः

स्तम्भनं मोहनञ्चैव वशीकरणमुत्तमम् ।
 माहेन्द्र वारुणे चैव कर्तव्यमिह सिद्धिदम् ॥
 विद्वेषोच्चाटनं वह्निवायुयोगेन कारयेत् ॥
 ज्येष्ठा चैवोत्तराषाढा अनुराधा च रोहिणी ॥
 माहेन्द्रमण्डलस्था च प्रोक्त कर्मप्रसिद्धिदा ।
 स्यादुत्तरपदा मूला ऋक्षे शतभिषा तथा
 पूर्वभाद्रपदाश्लेषा ज्ञेया वारुणमध्यगाः ।
 पूर्वाषाढा ततः कर्मसिद्धिदाशम्भुना स्मृता ।
 स्वाती हस्तामृगशिरा आर्द्रा चोत्तरफल्गुनी ।

पुष्या पुनर्वसु वह्निमण्डस्था प्रकीर्तिता ॥
 अश्विनी भरणी चित्रा धनिष्ठा श्रवणा मघा ।
 विशाखा कृत्तिका पूर्वफल्गुनी रेवती तथा ।
 वायुमण्डलमध्यस्था तत्तत्कर्मप्रसिद्धिदा ॥
 इति षट्कर्मणां माहेन्द्रादिननिर्णयः ।

Determination of Māhendrādi Yoga in Śaṭkarmas

Stambhana and Māraṇa should be practiced when the Earth Element is on the rise and Vāṣṭikarāṇa when the Water Element is on the rise. Vidveṣaṇa should be practiced when the Fire Element is on the rise. Uuccāṇa should be practiced when the wind Element is on the rise. Jyēṣṭhā, Uttarāṣāḍhā, Anurādhā and Rohiṇī are the lunar mansions auspicious for the practices said to be performed when the Earth Element is on the rise. Uttarabhādrapada, Mūla, Śatabhiṣa Pūrvabhādrapada and Āśleṣā are the lunar mansions favourable for the practices said to be performed during the reign of Water Element Pūrvāṣāḍhā, Svātī, Mṛgaśīrā, Ārdrā Uttarāphālgunī, Puṣya and Punarvasu are the lunar mansions favourable for the practices said to be performed during the reign of the Fire Element. Aśvinī, Bharanī, Citrā Dhanīṣṭhā, Śravaṇa Maghā, Viśākhā, Kṛttikā, Pūrvāphālgunī and Revatī are the lunar mansions favourable to the practices said to be performed during the reign of Wind Element. Therefore all the practices should be performed only after the determination of their favourable lunar mansions.

End of the chapter on the determination of the
 Māhendra etc. Yogas for the Śaṭkarmas

अथ षट्कर्मणि अंगुलिनिर्णयः

शान्तिके पीष्टिके चैव अभिचारिककर्माणि ॥
 तर्जन्यादिसमारुढं कुर्याद्यत्नात् क्रमः सुधीः ।

तत्रांगुष्ठसमारूढं सर्वकर्म शुभेरतः ॥

इति षट्कर्मणि अंगुलिनिर्णयः समाप्त ।

Determination of the use of the Fingers
in the Śaṭkarmas

In the Rituals of Śānti (Pacification) the use of Tarjanī finger, in the Pauṣṭika rituals the use of Madhyamā and the Aṅguṣṭha, and in the Mēraṇa (Liquidation) etc. the use of Anāmikā and the Aṅguṣṭha are said to be auspicious.

End of the chapter on determination of the use
of fingers in the Śaṭkarmas.

अथ मूलकिग्रहण विधिः

विधिमन्त्रसमायुक्तमौषधं सकलं भवेत् ।

विधिमन्त्रविहीनस्तु काष्ठवद्भेषजं भवेत् ॥

Method for procuring the
Roots and Herbs

The Oṣadhīs (Roots and Herbs) are effective and fruitful only when they are procured according to rules and with proper Mantras. When procured unmethodically and without Mantras the Oṣadhīs remain only pieces of wood and they have never been found to be fruitful.

वल्मीककूपरथ्यातरुतलदेवायतनश्मशानेषु ।

जाता विधिना विहिताप्यौषधयः सिद्धिदा न स्युः ॥

All the Oṣadhīs growing on an anthill, well, roadside, beneath a tree, in a temple or on the cremation ground, even if obtained according to the prescribed method, have never been known to be effective.

जलजीर्णमग्निक्वलितमकालजातं कृमिभक्ष्यभूतव्रशरीरम् ।

न्यूनं तथाधिकया द्रव्यमद्रव्यं जगुर्भिषजः ॥

Oṣadhīs with defects like those decomposed due to water, burnt by fire, growing out of season, or worm-eaten etc. should

not be used. Oṣadhīs should also not be taken in either more or less in quantity than actually needed.

भूतादियुक्तमभ्यर्च्य गिरीशं प्रातरुत्थितैः ।
श्रद्धेःपासितैर्वापि संग्राह्यं सर्वमौषधम् ॥

After leaving his bed in the morning the Sādhaka should clean his body by purification of the Elements (Bhūtaśuddhi), and worship Śiva along with His Bhūtas. Only after performing these rites should he proceed to collect the Oṣadhīs with due respect deep faith and observing complete fast.

इत्येवं सर्वमूलानां विधिमन्त्रश्च कथ्यते ।
आदौ वृक्षमूलं गत्वा तदन्ते चाभिमन्त्रयेत् ॥
ॐ वेतालाश्च पिशाचाश्च राक्षसाश्च सरीसृपाः ।
अपसर्पन्तु ते सर्वे वृक्षादस्माच्छिवाज्ञया ॥

Now the methods and rules are being described according to which one should procure the Roots and Herbs. Firstly, before going near the root of the concerned tree or plant one should recite the Mantra : "Auṁ Vetālaśca piśācāśca rākṣasāśca, sarīṣṛpaḥ. Apasarpantu te sarve vṛkṣādasmacchivājñayā."

ततो नतिः

ॐ नमस्तेऽमृतसम्भूते बलवीर्यविवर्द्धिनि ।
बलमायुश्च मे देहि पापान्मे त्राहि दूरतः ॥

ततः खननम्

येन त्वां खनते ब्रह्मायेन त्वां खनते भृगु ।
येन इन्द्रोऽयं वरुणो येन त्वामुपचक्रमे ।
तेनाहं खनयिष्यामि मन्त्रपूतेन पाणिना ॥
मा ते पाते मानिपाति मा ते तेजोऽन्यथा भवेत् ।
अत्रैव तिष्ठ कल्याणि मम कार्यकरी भव ॥
ॐ ह्रीं क्षीं स्वाहा । अनेन मूलिकां छेदयेत् ।

Then bowing down should say : "Auṁ namaste'ṁṛtasa-mbhūte balavīryavivardhinī. Balamāyusca me dehi pāpānme trāhi dūrataḥ. "That is 'O born out of Amṛta (Nectar) and

strengtheners of strength and vigour ! Give me strength and life and destroy my sins'. Reciting thus the Sādhaka should bow down and salute the tree. Then reciting this Mantra : "Yena tvām khanate Brahmā yena tvām khanate Bhṛgu Yena Indro'tha Varuṇo yena tvāmupacakrame. Tenāhaṁ Khanīṣyāmi mantrapūtena pāṇinā. Mā te pāte mānipāti mā te tejo' nyathābhavet. Atraiva tiṣṭha kalyāṇi māmā kāryakārī bhava." the Sādhaka should dig out the root of the tree and then reciting this mantra "Aum hrīm kṣraum svāhā" he should cut the root.

इत्येवं सर्वविद्यानां षट्कर्माणां सुसिद्धये ॥
कथितञ्चात्र यत्नेन मूलिकाग्रहणं शुभम् ।

इतिमूलिकाग्रहणविधिः

Thus has been described the method and procedure for the procurement of the roots and herbs for Ṣaṭkarmas and the Sādhana of all other mantras.

End of the description of the procedure for procuring the roots and herbs.

CHAPTER ONE

अथ वशीकरणविधिः

Method of Vaśīkaraṇa

(Subjugation)

अत्र सर्वजनवशीकरणम्

Now the methods for Vaśīkaraṇa of all types of persons are being described :

वर्णानामुत्तमः वर्णमठन्तस्थस्तथैव च ।
ॐकार शिरसा चापि ॐकार शिरसन्तथा ॥
अधोभागे च रेफञ्च दत्त्वा मन्त्रं समुदरेत् ।
निरामिषान्नभोक्ता च जप्तव्यो मन्त्र एव च ॥
ओं ह्रीं ।

मुरोऽसकाशात् सम्प्राप्य जपेत् पञ्चशतं सुधीः ।
पुत्रो वा नृपतिश्चैव मित्राणि बन्धुवान्धवाः ।
वशीभवन्ति मन्त्रेण सिद्धयोग उदाहृतः ॥ १ ॥

The appropriate mantra as could be extricated from the Text is "Mrom Drom." Obtaining this mantra from his Guru one should perform its five hundred Japas. Even by doing this much a Sādhaka can Captivate persons, be they sons friends, kings or their relations. This is called a Siddha Yoga (A perfect formula).

ॐ नमः कटविकट घोररूपिणी स्वाहा ।"
सप्ताभिमन्त्रितं चान्नं मुङ्क्षते सप्तप्रासं यदि ।
प्रत्यहं यस्य नाम्ना तु वशीभवति स ध्रुवम् ॥ २ ॥

The Sādhaka should recite this mantra daily : "Aum namaḥ kaṭavikṛṣṇa ghorarūpiṇī svāhā." If the Sādhaka consecrates seven morsels of grains and pronouncing the name of the person to be captivated, eats those grains then that person would certainly be captivated.

ॐ वश्यमुखीराजमुखी स्वाहा ।"
वशीभवन्ति सर्वे तु सप्ताभिक्षालिते मुखे ।
सर्वेषु वक्ष्यमन्त्रेषु मन्त्रराजमिदं स्मृतम् ॥ ३ ॥

Any person can be captivated by such a Sādhaka who washes his mouth seven times daily with this mantra : "Aum vaśyamukhī rājamukhī svāhā."

ॐ चामुण्डे जय जय स्तम्भय स्तम्भय मोहय मोहय सर्वं सत्त्वान् नमः स्वाहा ।

मन्त्रेण मन्त्रितं पुष्पं यस्मै कस्मै प्रदीयते ।

राजा वा राजपुत्रो वा वशीभवति निश्चितम् ॥ ४ ॥

Flowers should be consecrated with this mantra : "Aum Cāmunde jaya jaya stambhaya stambhaya mohaya mohaya sarva satvān namaḥ svāhā."

Whomsoever such a consecrated flower is given, be he a

king or the son of a king, he would definitely be captivated. 4

ॐ नमः कोदण्डशरविजालिनी मालिनी सर्वलोकवशङ्करी स्वाहा ।

अष्टोत्तरसहस्रन्तु जप्त्वा मन्त्रं प्रयत्नतः ।

अपामार्गस्य मूलं वै गोरोचनासमन्वितम् ।

संपिष्य तिलकं धृत्वा त्रिलोकं वशमानयेत् ॥ ५ ॥

"Auṃ namaḥ koḍaṇḍaśara-vijālīnī mālinī sarvaloka-vaśaṅkarī svāhā"—with sincere efforts one should perform one thousand and eight Japas of this mantra and then pounding together the roots of Apāmārga and Gorocana should put a Tilaka on his forehead with the recitation of the said mantra. Sādhaka can thus captivate persons of all the three worlds. 5

अष्टम्यामसिते पक्षे निराहारो जितेन्द्रियः ।

चतुर्दश्यां वलिः दत्त्वा दण्डोत्पलं समाचरेत् ॥

संपिष्य ताम्बूले कृत्वा यस्मै कस्मै प्रदीयते ।

सहस्रं मन्त्रितं मन्त्रेर्वशीभवति निश्चितम् ॥

मन्त्रो यथा—ॐ नमो भगवती मातङ्गेश्वरि सर्वमुखरञ्जे सर्वपां
महामाये मातङ्गे कुमारिके लह लह जिह्वे सर्वलोकवशङ्करी स्वाहा

॥ ६ ॥

Mantra for this charm runs thus : "Auṃ namo Bhagavatī Mātāṅgeśvari sarvamukharañje sarveśām mahāmāye mātāṅge kumārīke laha laha jihve sarvalokavaśaṅkarī svāhā".

On the eighth or the fourteenth day of dark fortnight Sādhaka, observing continence and fasting should dig up the root of Daṇḍotpala and pound it. Thereafter consecrating the pounded root-paste a thousand times with the above mantra (Auṃ namo Bhagavatī, etc.) he should place a portion of it in betel and give it to any person to chew. Thus the person who chews the betel would be captivated. 6

दण्डोत्पल मूलं नीत्वा कट्योवद्धा प्रयत्नतः ।

मन्त्रमुच्चार्य पूर्वोक्तं नारीं गच्छति यो नरः ।

सा वश्यं वशगा नित्यं दासीवत् नात्र संशयः ॥ ७ ॥

Taking the root of Daṇḍotpala a Sādhaka should bind it carefully to his waist and then repeating the above mantra (see para 6 above) if he goes to a woman then that woman would be captivated like a slave. 7

श्वेतापराजितामूलं ग्रहणे चन्द्रकस्य च ।
सहस्रं मन्त्रितं तत् तु संपिष्य नेत्रमञ्जयेत् ।
लोकत्रयं वशीकुर्यात् सत्यं सत्यं वदाम्यहम् ॥
मन्त्रो यथा-ॐ वक्रकिरणे शिवे रक्ष भये मायाह्यामृतं कुरु कुरु
स्वाहा ॥ ८ ॥

Mantra for this charm runs thus : ' Aum vakrakirane Śive rakṣa bhaye māyāhyāmṛtaṁ kuru kuru svāhā.' "

At the time of a lunar eclipse a Sādhaka should obtain the root of Śvetāparājitā and consecrating it one thousand times with the above mantra (See para 7 above) pound the root. Now, if the Sādhaka applies the paste to his eyes he will captivate all the people of the three worlds. 8

श्वेतापराजितामूलं गोरोचनासमन्वितम् ।
पूर्ववत् मन्त्रितं तेन तिलकं वशीकारकम् ॥ ९ ॥

Pounding Gorocana and the root of Śvetāparājitā a Sādhaka should consecrate the paste so obtained with the Mantra in the aforesaid manner (See para 8 above). Applying a Tilaka of this paste captivates the persons of all the three worlds. 9

श्वेतापराजितामूलं कृत्वा ताम्बूलमध्यगम् ।
पूर्ववत् मन्त्रितं यस्मै दीयते स वशीभवेत् ॥ १० ॥

Enclose the root of Śvetāparājitā in a betel and consecrate the betel with the aforesaid Mantra (See para 8 above). Now whomsoever this betel is given for chewing he will be captivated. 10

नासानेत्रमलं पादमलं गुवाकमिश्रितम् ।
मन्त्रितं दीयते यस्मै वशीभवति निश्चितम् ॥
मन्त्रो यथा-ॐ पिङ्गलायै नमः ॥ ११ ॥

Obtaining the impurities of the nose, eye and sole of the feet a Sādhaka should pound them together with the seeds of Guvāka and then consecrate the paste with the Mantra : "Aum pingalāyai namaḥ." Whomsoever this mixture is given to drink with water, he will definitely become captivated. 11

इन्दीवरमूलं पिष्ट्वा गोरोचनसमन्वितम् ।
सहस्रं मन्त्रितं तत् तु तेनाञ्जयेनेत्रयुग्मकम् ॥
सर्वेषां प्रिय प्रवासी त्रिलोकं वशमानयेत् ॥
मन्त्रन्तु पूर्ववत् ॥ १२ ॥

The root of Indīvara (blue lotus) should be pounded together with Corocana. This paste then should be consecrated a thousand times with the aforesaid mantra (see para 11 above). Thereafter if the Sādhaka applies this paste in his eyes he becomes beloved of all persons and the three worlds become his captive. 12

रोहिण्यां वटवन्दाकं संगृह्य धारयेत् करे ।
वश्यं करोति सकलं विश्वामित्रेण भाषितम् ॥ १३ ॥
इति सव्यजनवशीकरण समाप्त ॥

If the Sādhaka obtains a parasite plant growing on the Vāṭa tree during the lunar mansion of Rohiṇī and holds it in his hand then every one will become his captive—so has been declared by the sage Viśvāmitra. 13

End of the section dealing with the
captivation of all persons.

अथ राजवशीकरणम्
ॐ ह्रीं सः अमुकं मे वशमानय स्वाहा ।
पूर्वमेव सहस्रं जप्त्वा ततोऽनेन मन्त्रेण सप्ताभिमन्त्रितं कुंकुमचन्दन-
गोरोचनकर्पूरकृतं तिलकं कुर्यात् ॥ १ ॥
इति राजवशीकरणम्

Captivation of the Kings

After performing one thousand japas of the Mantra : 'Aum

hrīm saḥ amukaḥ (Substitute Amukaḥ with the name of the person intended to be captivated) me vaśamānaya svāhā." The Sādhaka should then consecrate seven times with this mantra Kuṅkuma, Candana, Corocana and camphor mixed together and apply a tilak of this mixture. This will captivate the Kings. 1

End of the section on Captivation of Kings.

अथ दुष्टास्त्री वशीकरणम्
काकजङ्घा वचा कुष्ठं शुक्रशोणितमिश्रितम् ।
तद्वस्ते भोजने बाला श्मशाने रोदते सदा ॥
ॐ नमो भगवते रुद्राय ॐ चामुण्डे अमुकीं मे वशमानय स्वाहा
॥ १ ॥

Captivation of a wicked lady

Kākajāṅghā, Vaca and Kuṣṭha should be mixed with one's own semen and blood. Then, if all these things together are given in the hands of a woman or she is made to drink them with water along with the recitation of the Mantra : "Auṁ namo bhagavate rudrāya auṁ cāmuṇḍe amukīm (substitute the word amukīm with the name of the person to be captivated) me vaśamānaya svāhā", then that woman will become a life-long slave of her husband, and even after the death of the husband lament and keep roaming in the cremation ground in search of her deceased husband. 1

कृष्णध्वस्तुरजं पुष्पं पुष्पे संगृह्य यत्नतः ।
भरण्यां फलमानीय विशाखायां शाखास्तथा ।
हस्तायां पत्रमागृह्य मूलायां मूलमेव च ।
समं गोरोचनं दत्त्वा समं कर्पूरकुङ्कुमो ॥
तिलकं तेन कृत्वा तु कुलटां वशमानयेद् ॥ २ ॥

One should obtain with effort the flower of black Dhattūra in the lunar mansion of Puṣya, its fruit in the lunar mansion of Bharanī, its twigs in the lunar mansion of Viśākhā, leaves in

the lunar mansion of Hasta and its root in the lunar mansion of Mūla. Then taking equal parts of camphor, Kuṁkuma and Corocana, should pound them together with the various parts of the Dhattūra mentioned earlier. One who applies a Tilaka of this paste on his forehead captivates his wife even if she is of a very bad character. 2

प्रातर्मुखन्तु प्रक्षाल्य सप्तवाराभिमन्त्रितम् ।
यस्य नाम्ना पिवेत्तोयं सा स्त्री वश्या भवेद्भुवम् ।
ॐ नमः क्षिप्रकर्मणि अमुकीं मे वशमानय स्वाहा ॥ ३ ॥

Rising up in the morning a Sādhaka should wash his mouth. Then taking the name of his wife if he drinks water with the recitation of the mantra : "Aum namaḥ kṣiprakarmanī amukīm (substitute amukīm with the name of the person to be captivated) me vaśamānaya svāhā", then his wife would definitely become his captive. 3

कृष्णापराजितामूलं ताम्बूलेन समायुतम् ।
अवश्यायै स्त्रियै दद्यात्त्वश्या भवति नान्यथा ॥
ॐ हूं स्वाहा ॥ ४ ॥

Enclose the root of Kṛṣṇāprājita in a betel leaf and consecrate it with the mantra : "Aum hrūm svāhā". If this consecrated betel is given even to a wicked woman she will definitely be captivated This charm never fails. 4

स्वनाम सहितं पत्नीनाम् उच्चार्य यत्नतः ।
सप्ताभिमन्त्रितं पुष्पं भार्यायै प्रददेद्यदि ।
वशी भवति सा भार्या नात्र कार्या विचारणा ॥
ॐ हूं स्वाहा ॥ ५ ॥

If a Sādhaka pronounces his name along with the name of his wife and consecrates a flower seven times with the mantra "Aum hrūm svāhā" and then gives that flower in the hands of his wife she will definitely be captivated. 5

पानीयस्याञ्जलीन सप्त दत्त्वा विद्यामिमां जपेत् ।

सालङ्कारं नरः कन्यां लभते नात्र संशयः ॥

ॐ विश्वावसुर्नामि गन्धर्वः कन्यानामाधिपतिः सुरूपी सालङ्कारं
देहि मे मनन्तस्मै विश्ववसवे स्वाहा ॥ ६ ॥

Reciting the mantra : "Aum viśvāvasurnāma gandharvaḥ
kanyānāmādhipatiḥ surūpām sālaṅkāraṁ dehi me manantasmai
viśvavasave svāhā," a Sādhaka who offers seven añjalis (cavity
formed by joining both the hands) of water, gets a virgin girl
fully decorated with fine garments and ornaments. 6

गोरोचनकुङ्कुमाभ्यां भूर्जे यस्याः नामाभिलिख्य षृत मधुमध्ये स्था-
पयेत् सा वश्या भवति ॥ ७ ॥

If a Sādhaka writes the name of a woman with Gorocana
and Kuṅkuma on Bhojapatra and places it in Chee and honey,
then that woman would be captivated. 7

विशाखायान्तु वन्दार्कमङ्गलस्य समाचरेत् ।

हस्ते बद्धा तु कुशते वशता वरयोषिताम् ॥

ॐ पाते वज्राय स्वाहा । आनेनाभिमन्त्र्य बद्धयेत् ॥ ८ ॥

इति दुष्टास्त्री वशीकरणम् ।

Obtaining the root of Dāru Haridrā in the Lunar mansion
of Viśākhā a Sādhaka should Consecrate it with the mantra
"Aum pāte vajrāya svāhā." If this consecrated root is tied to
the left hand of even a wicked woman she will become a
captive of her husband. 8

End of the section on the captivation
of a wicked woman

अथ पति वशीकरणम् ।

पञ्चाङ्गं दाडिमं पिष्ट्वा गौरसर्षपसंयुतम् ।

सप्ताभिमन्त्रितं तेन योनिलेपात् पतिर्वशः ॥

ॐ काममालिनी पति मे वशमानय ठः ठः उक्तयोगानं सप्ताभि-
मन्त्रितेन सिद्धिः ॥ १ ॥

Captivation of the Husband

Taking the Pañcāṅga (five organs) of the Pomegranate tree (viz. its root, bark, leaves, fruit and flower) and pounding them together with white mustard a Sādhaka should consecrate the paste seven times with the mantra "Aum K amamalinī patiṁ me vasamānaya ṭhaḥ ṭhaḥ." Applying this paste to the vagina of a woman will captivate her husband. 1

गोरोचनानलदकुंकुमभावितायाः ।
तस्याः सदैव कुर्वते तिलकं वशीत्वम् ।
वात्स्यायनेन बहुधा प्रमदाजनानां ।
सौभाग्यकृष्णमये प्रकटीकृतोऽग्नौ ॥ २ ॥

For the benefit of married ladies the sage Vātsyāyana says that Gorocana and the root of Venāra should be soaked in Kumkuma. Thereafter application of this paste as Tilak on the forehead by a lady will captivate her husband. 2

सम्भोगशेषसमये निजकान्तमेढुं
या कामिनी स्पृशति वामपादाम्बुजेन ।
तस्याः पतिः सर्पादि विन्दति दासभावं
गोणीसुतेन कथितः किल योगराजः ॥ ३ ॥
इति पति वशीकरणम् ।

A lady who at the end of cohabitation with her husband touches his medhra (penis) with her left foot, captivates him like a slave. This king of charms has been disclosed by the son of Goṇī. 3

End of the section on captivation of husband
Attraction

अथ आकर्षणं प्रकरणम्

चतुर्थवर्णमाकृष्य द्वितीयवर्गसंस्थितम् ।
कृत्वा त्रिविधाहान्तं तदन्ते हे द्वितीयकम् ॥
ओं कारं शिरसं कृत्वा प्रत्यक्षं प्रजापतम् ।
सहस्राब्दस्य जपेन फलं भवति शाश्वतम् ॥

मन्त्रः ॥ ज्ञां ज्ञां ज्ञां हां हां हां हैं हैं ।
 यानुषासुरदेवाश्च सयक्षोरगराक्षसाः ।
 स्थावराजङ्गमाश्चैव आकृष्टान्तेवराङ्गने ॥ १ ॥

The mantra after its extrication from the text runs thus : Jhām Jhām Jhām hām hām hām hām heim heim". Men, Gods, Yakṣas, Nāgas, Rākṣasas and all the moving and static organisms are attracted by this mantra. Five hundred Japas of the mantra activates after which it could be used for charms. 1

गृहीत्वामर्जुनवन्दाकमश्लेषायां प्रयतन्तः ।
 अजमूत्रेण संपिष्य निक्षिपेत् अस्य मस्तके ॥
 नारी वा पुरुषो वापि सुतो वा पशुरेव च ।
 आकृष्टः स्वयमायाति सद्यं सद्यं वदाम्यहम् ॥ २ ॥

The Sādhaka should bring the root of Arjuna tree in the lunar mansion of Āśleṣā and pound it with the urine of a goat. If this paste is thrown on the forehead of a man or a woman or even an animal then they will definitely be attracted. 2

सूर्यावर्त्तस्य मूलन्तु पञ्चम्यां ग्राहयेद्बुधः ।
ताम्बूलेन समं दद्यात् स्वमायाति भक्षणात् ॥ ३ ॥
इति आकर्षणम् ।

Taking the root of Sūryāvarta on the fifth day of a fortnight and enclosing it within a betel leaf if given to a woman then that woman will be attracted to the extent that she will herself come to the Sādhaka--there is no doubt about it. 3

End of the Section on Attraction

अथ सोभाग्यविधानम्
पुण्योद्धृत्य सिताकंस्य मूलं वामेतरे भुजे ।
बद्धा सोभाग्यमाप्नोति दुर्भगापि न संशयः ॥ १ ॥

Methods for obtaining prosperity

Taking the root of Sitārka in the lunar mansion of Puṣya and wearing it on the left arm brings ample prosperity. 1

रक्तं वित्तकमुलन्तु सांप्रस्यते नमुद्रुत्तम् ।

क्षोद्रेः पिष्ठा वटीं कुर्यात्तिलकं शुभमञ्जलम् ॥ २ ॥

Digging out the roots of Raktacita and Cittārka at the time of a lunar eclipse and pounding them with some honey one should make pills out of the paste so obtained. Now rubbing this pill in water and applying its tilak on the forehead is auspicious and brings prosperity. 2

गोरोचनाकुंकुमाभ्यां भूर्जपत्रे यस्य नाम संलिख्य मधुमध्ये स्थापयेत् सद्यः सौभाग्यं भवति ॥ ३ ॥

Writing the name of some person with Gorocana and Kuṅkuma on a Bhūrjapatra and then putting that Bhūrjapatra in honey brings immediate prosperity to the person whose name has been so written on it 3

कुंकुमागोरोचनालक्तेन यस्य नाम संलिख्य मधुमध्ये स्थापयेत् सौभाग्यं भवति ॥ ४ ॥

Writing the name of a person on a Bhūrjapatra with Kuṅkuma, Gorocana and Alaktaka (a kind of red paint used for colouring the feet etc.) and putting that Bhūrjapatra in honey brings prosperity to the person whose name has been so written. 4

कुंकुमालक्तकाभ्यां बिल्वपत्रे यस्य नाम संलिख्य मधुमध्ये स्थापयेत् सप्ताहात् स सौभाग्यवान् भवति ॥ ५ ॥

इति सौभाग्यविधानम् ।

Writing the name of a person with Kuṅkuma and Alaktaka on a Bilvapatra and putting that Bilvapatra in honey brings prosperity within seven days to the person whose name has been so written. 5

End of the section on obtaining prosperity

अथ देहरञ्जनविधानम्

अत्राङ्गरागः पुरुषेण कार्यः

स्त्रियामपि सम्भोगमुखाय गात्रे ।

तस्मादहं गन्धविधानमादौ

विलासिनः सर्वमुदीरयामि ॥ १ ॥

Unguent

Be they men or women, if they have to indulge in worldly pleasures, unguents and cosmetics are a must for them. Therefore for the increment of the pleasures of luxurious and amorous people perfumes are now being described. 1

कदम्बपत्रं लोध्रञ्च अर्जुनकुसुमानि च ।

पिष्टा तल्लेपनाच्चैव दुर्गन्धं नाशयेद् ध्रुवम् ॥ २ ॥

Leaves of Kadamba Lodhra and flowers of Arjuna should all be pounded together. Thereafter application of this unguent destroys bad odour of the body. 2

दाडिम्बवल्कलं लोध्रं पञ्चपुष्प तथा मधु ।

निम्बपत्रञ्च संपिष्य तल्लेपो गन्धनाशकः ॥ ३ ॥

The upper skin of pomegranate, Lodhra, lotus-flowers, honey and leaves of Nīma should all be pounded together. The application of this unguent destroys bad odour of the body. 3

चन्दनं तेजपत्रञ्च बाला चोशोरमूलकम् ।

अगुरु बदरी बीजं सम्मर्द्य केशरैः सह ॥

मर्दनादचिरेणैव दुर्गन्धं नाशयेद् ध्रुवम् ॥ ४ ॥

Sandal, Tejapatra Bālā, root of Uśīra, Aguru Badaribīja and Nāgakesara should all be pounded together. This unguent immediately destroys the bad odour of the body. 4

सप्तपर्णत्वचं लोध्रं निम्बपत्रं तथाभया ।

संपिष्य लेपनाच्चैव दुर्गन्धं हरते ध्रुवम् ॥ ५ ॥

इति देहरञ्जनविधानम् ।

Bark of Saptaparnā, Lodhra, leaves of Nīma and Abhaya should all be pounded together. This unguent definitely destroys the bad odour of the body, 5

End of the section on Unguents

अथ मुखरञ्जन-विधानम्

पिप्पलीचूर्णमादाय घृतमधुसमन्वितम् ।

प्रभाते भक्षणान्चैव सुगन्धो जायते मुखे ॥ १ ॥

Oral perfumes

If the powder of Pippali, ghrta and honey is mixed together and eaten daily in the morning it will destroy the bad odour of the mouth. 1

मुरामांसी वचा कुडं नागकेसरमेव च ।

संचूर्ण्य रमणी या च प्राते वा सन्ध्यायामपि ।

लिह्यात् तस्या मुखं शीघ्रं भवेत् कर्पूरवासितम् ॥ २ ॥

Murāmānsī, Vaca, Kuṣha and Nāgakesara should all be pounded together in the form of a powder. The mouth of a woman who takes this powder daily in the morning and evening becomes as fragrant as camphor. 2

आम्रास्थि पद्ममूलञ्च पिष्ट्वा मधुसमन्वितम् ।

मुखे घृत्वा विरेणैव सुगन्धो जायते महान् ॥ ३ ॥

इति मुखव्रणनाश-विधानम्

Seed of mango fruit and the root of lotus should be pound together. Mixed with honey when this paste is placed in the mouth it immediately produces pleasant fragrance. 3

End of the section on oral perfumes

अथ मुखव्रणनाशविधानम्

मर्दितं मरिचं नीत्वा गोरोचनसमन्वितम् ।

लेपनात्मुखजातस्तु व्रणञ्च संविनश्यति ॥ १ ॥

Destruction of eruptions of the mouth

Mixing Gorocana with Marica powder, putting it in the mouth and retaining it there for some time soon destroys all the eruptions of the mouth. 1

तिलं सम्मर्द्यदुग्धेन गौरसर्षप संयुतम् ।

तलेपाद् विरेणैव मुखव्रणं विनश्यति ॥ २ ॥

इति मुखव्रणनाश-विधानम् ।

Tila, milk and Śveta Sarṣapa should be pound together.

Putting this paste in the mouth destroys all the eruptions and wounds of the mouth. 2

End of the section on destruction of eruptions
of the Mouth.

अयकेशकृष्णोकरणविधानम्

स्वगन्धधूपाम्बरभूषणानां
न शोभते शुक्लशिरोरूपाणाम् ।
यस्मादतो मूर्द्धजरागसेवां
कुर्याद्यथैवाञ्जनभूषणानाम् ॥ १ ॥

Methods for Blackening the Hairs.

All such persons whose hairs of the head may have become white, should blacken them; otherwise none of the cosmetics and unguents would extend lustre and beauty to their personalities. 1

त्रिफला लोहचूर्णश्च इक्षुभृङ्गरसस्तथा ।
कृष्णमृत्तिकया सार्द्धं भाण्डे मासं निरोधयेत् ।
तत्तलेपाद्रञ्जते केशान् चतुर्मासं स्थिरो भवेत् ॥ २ ॥

Triphalā, iron powder, Ikṣurasa and Bhr̥ṅgarājarasa in equal quantities and half of the total quantity of these substances black clay be collected and then put in a vessel for one month. Thereafter, the medicinal potion so formed if applied to the white hairs will make them black within four months. 2

लौहकिट्टं जवापुष्पं पिष्ट्वा धात्रीफलं समम् ।
त्रिदिनं लेपयेत् शीर्षं त्रिमासं केशरञ्जनम् ॥ ३ ॥
इति केशरञ्जनविधानम्

Impurity of iron, Japā-puṣpa, and Āmalakī taken in equal quantities be pound together. This paste if applied to the white hairs for three days will blacken them within three months—there is no doubt about it. 3

End of the section on methods for
blackening white hairs.

अथ यूक-लिख्यादि विनाशविधानम्
 विडङ्गगन्धोत्पलं कल्कयोगात्
 गोमूत्रं सिद्धं कटुतैलमेतत् ।
 अभ्यङ्गयोगेन शिरोरुहाणां
 यूकादिलिख्य प्रचयं निहन्ति ॥ १ ॥

इति यूक-लिख्यादि विनाशविधानम् ।

Destruction of Lice etc.

Vidaṅga, sulphur and cow's urine should all be cooked in mustard oil. If the medicine so prepared is applied to the hairs it will destroy all the lice etc. 1

End of the section on the destruction of Lice etc.

अथ इन्द्रलुप्तनिवारण विधिः
 जवापुष्पं समानीय कृष्णगोमूत्रसंयुतम् ।
 दृढाभवन्ति केशाश्च तल्लेपान्नात्र संशयः ॥ १ ॥

Cure of Baldness

Japā-puṣpa and urine of a black cow should be mixed together and the medicine so formed be applied to the scalp. This strengthens the root of the hairs—there is no doubt about it. 1

कुंकुमं मरिचञ्चैव गृहीत्वा तु समं समम् ।
 कटुतैलेन पक्वन्तु विम्बपुष्परसान्वितम् ।
 तल्लेपादचिरेणैव इन्द्रलुप्तं विनाशनम् ॥ २ ॥

Kuṅkuma and Marica in equal quantities be cooked in mustard oil. Thereafter mixing the juice of Bimba flowers one should apply it to his scalp. This will soon destroy baldness. 2

गुञ्जाफलन्तु संपिष्य कृत्वा मधुसमन्वितम् ।
 तल्लेपादचिरेणैव इन्द्रलुप्तं विनश्यति ॥ ३ ॥

Guñjāphala and honey pounded together and applied to the scalp destroys baldness. 3

जातिपुष्पं तथा मूलं पिप्पली द्विगुणं तथा ।

विष्ठा कृष्णगोमूत्रेण दीयते प्रलेपो यदि ।
पञ्चाद्विंशतिहात्रापि इन्द्रलुप्तं विनश्यति ॥ ४ ॥
इति इन्द्रलुप्तनिवारण विधिः ।

Jāti-puspa and Jāti mūla in equal quantities and double the quantity of these Pippali should be pound together in the urine of a black cow. If this paste is applied to the scalp for one week or one fortnight it will destroy baldness altogether. 4

End of the section on curing baldness

CHAPTER TWO

॥ अथ स्तम्भनम् ॥

तत्र शत्रुमुखस्तम्भनम्

मेघनादस्य मूलन्तु मुखस्थं तारवेष्टितम् ।

परवादी भवेन्मूकोऽथवा याति दिगन्तरम् ।

श्वेत गुञ्जोत्थितं मूलं मुखस्थं परतुण्डजित् ॥

ॐ ह्रीं रक्ष चामुण्डे तुरु तुरु अमुकं मे वशमानय स्वाहा । अयं
चामुण्डा मन्त्रः । अनेन उक्तयोगसिद्धिः ॥ १ ॥

PARALYSING

On the first instance in this section methods for paralysing the mouth of the Enemy :

First of all the Sādhaka should activate the Cāmuṇḍā Mantra through its Japa. Mantra runs thus : "Auṁ hrīṁ rakṣa Cāmuṇḍe turu turu amukaṁ (Substitute the word amukaṁ with the name of the person to be paralysed) me vāśamānaya svāhā." This is the Cāmuṇḍā mantra which fructifies this charm After thus activating this mantra a Sādhaka should consecrate the root of Palāśa tree with this mantra and hold that root in his mouth

with the recitation of Aum. This will either paralyse the mouth of the enemy or transfer him to some other place. Putting the root of Śvetaguṇjā in the mouth in the same manner paralyses the voice of the enemy. All these charms should be performed only after activating the Cāmundā mantra. 1

पुष्याके मधुवन्दाकं गृहीत्वा प्राक्षिपेद् बुधः ।

सभामध्ये च सर्वेषां मुखस्तम्भः प्रजायते ॥ २ ॥

Pluck the parasite plant growing on the Liquorice Creeper in the lunar mansion of Puṣya. If it is thrown amidst a council of persons then mouth of all the persons present there would be paralysed. 2

अकंपत्रे हरितालसेन यस्य नामाभिलिख्य उद्यानमध्ये ईशानकोणे स्थापयेत् तस्य मुखबन्धनस्तम्भनं भवति ॥ ३ ॥

इति मुखस्तम्भनम्

Whomsoever name is written on the Arkapatra with the juice of Haritāla and then that leaf buried in the north-east corner of some garden then the mouth of that person whose name is written on the Arkapatra would be paralysed. 3

End of the section on Paralysing the Mouth.

अथ नौकास्तम्भनम्

तरण्यां क्षीरीकाष्ठस्य कीलं पञ्चांगुलं क्षिपेत् ।

नौका मध्ये तदा नौकास्तम्भनं जायते ध्रुवम् ॥ १ ॥

इति नौकास्तम्भनम्

Paralysing a Boat

If in the lunar mansion of Bharanī five-finger long nail of the wood of some Kṣīrī tree (Commonly Nyagrodha or Ficus Indica, Udumbara or Ficus Glomerata, Aśvattha or Ficus Religiosa and Madhūka or Basia Latifolia are known as Kṣīrī vrkṣas or trees which emit milk-like substance when their twig or leaf is broken or the trunk punched) is thrown in a boat it

will paralyse the boat.

End of the section on paralysing a boat

अथ अग्निस्तम्भनम्
जप्त्वा जटीं नरो देवीं तारं महिषमहिनीम् ।
खदिराङ्गारमध्ये तु प्रविष्टोऽसौ न दहति ।
मन्त्रो यथा—ॐ ह्रीं महिषमहिनी लह लह हल हल कठ कठ
स्तम्भय स्तम्भय अग्नि स्वाहा ॥ १ ॥

Extinguishing Fire

Mantra for this charm is "Aum hrīm Mahiśamardinī laha laha hala hala kaṭha kaṭha stambhaya stambhaya agniṁ svāhā." After a ten thousand Japas of this Mahiśamardinī mantra one does not burn himself even if he enters a fire of burning embers of Khadira wood. 1

कुमारीसकं पिष्ट्वा लिप्तहस्तो नरो भवेत् ।
दीप्ताङ्गारैस्तप्तलोहैर्मन्त्रयुक्तैर्न दहति ॥
मन्त्रस्तु पूर्ववत् ॥ २ ॥

इति अग्निस्तम्भनम्

If the Sādhaka soaks his hands with the juice of Kumārī (Ghṛtakumārī) and reciting the aforesaid Mahiśamardinī mantra picks up a burning ember or hot iron in his hands he would not be burnt. 2

End of the section on extinguishing
the Fire.

अथ शुक्रस्तम्भनम्
इन्द्रवारुणिकामूलं पुष्पे नग्नः समुद्धरेत् ।
कूटत्रयैर्गवां क्षीरैः संपिष्य गोलकौकृतम् ।
छायाशुष्कं स्थितश्चास्ये वीर्यस्तम्भकरं परम् ॥ १ ॥

Retention of Semen

The Sādhaka, being fully naked, dig out the root of Indra-
vārūṇī and pound it with Trikaṭu and cow's milk and then

make pills out of this paste. These pills should be dried in shade. By putting this pill in his mouth a Sādhaka will be able to retain his semen 1

नीलीमूलं श्मशानस्थं कट्यां बद्धा तु वीर्यधृक् ॥ २ ॥

If the Sādhaka ties to his waist the root of Nīlī plant growing in a cremation ground, he would be able to retain his semen. 2

रक्तापामार्गमूलन्तु सोमवारे निमन्त्रयेत् ।

भौमे प्रातः समुद्धृत्य कट्यां बद्धा तु वीर्यधृक् ॥ ३ ॥

इति शुक्रस्तम्भनम् ।

First of all a Sādhaka should invite the root of Raktāpā-mārga on a Monday and then on the morning of Tuesday he should dig out the same root. If he ties the root so obtained to his waist he would retain his semen. 3

End of the section on retention of semen.

अथ बलाधानम्

तत्र श्रीमन्मदनमोदकः

त्रेलोक्यविजयापत्रं सजीवं घृतमज्जितम् ।
त्रिकटुत्रिफलाकुष्ठं भृङ्गं सैन्धवधान्यकम् ॥
शठीतालीशपत्रञ्च कट्फलं नागकेशरम् ।
अजमोदां यमानीञ्च यष्टीमधुकमेव च ॥
मेथी जीरकपत्रञ्च गृहीत्वा समभागतः ।
यावन्त्येतानि चूर्णानि तावदेव तदौषधम् ॥
समे शिलातले पिष्ट्वा चूर्णयेदिति चिक्कणम् ।
तावदेव सिता देया यावदायाति बन्धनम् ॥
घृतेन मधुना मिश्रं मोदकं परिकल्पयेत् ।
घृतमज्जिततिलचूर्णं मोदकोपरि विन्यसेत् ॥
त्रिमुगन्धिं समायुक्तं कर्पूरेणाधिवासितम् ।
स्थापयेद्घृतभाण्डे तु श्रीमन्मदनमोदकम् ॥
भक्षयेत् प्रातस्तथा वातश्लेष्मामयापहम् ।

प्रवृद्धमग्निं कुशते मन्दमग्निञ्च दीपयेत् ॥
 कुशानामतिरूक्षाणां स्नेहनं स्थौल्यकारणम् ।
 कासघ्नं सर्वशूलघ्नं आमवातनिवारणम् ॥
 सर्वरोगहरं ह्येतत् संग्रहं ग्रहणीहरम् ।
 एतस्य सतताभ्यासात् वृद्धोऽपि तरुणायते ॥
 ब्रह्मणः प्रमुखात् श्रुत्वा वासुदेवो जगत्पतिः ॥
 एष कामस्य वृद्धयर्थं नारदेन प्रकाशितः ।
 येन लक्ष्मीं ध्रुवं स्त्रीणां रेमे स यदुत्तन्दनम् ॥ १ ॥
 इति बलाधानम् ।

On Acquiring Vigour

In this connection first of all the Śrīmanmadanamodaka :
 Trailokyavijayā patra and its seed should be fried in
 (Ghṛta Then Trikaṭu, Triphalā, Kuṣṭha, Bhr̥ngarāja, Saindhava-
 lavaṇa, Dhaniyā, Śaṭhī, Tālīśapatra, Kāṣṭhala, Nāgakesara,
 Jīrṇā, yamānī, Yaṣṭimadhu, Methī, and Tejapatra should all
 be taken in equal parts, and pounded on a stone slab to form a
 fine powder. Then Sugar equal in quantity to this powder
 should be mixed in the powder. Everything should then be
 cooked in Ghṛta and honey in such a manner and to such a
 viscosity that Modaka (round sweet balls) could be made out
 of it. Then one should prepare round sweet balls of about 8
 māśās each in weight. Tila powder fried in (Ghṛta, powdered
 cardamom, crystal sugar, powdered Tejapatra and camphor
 etc. should be stuck over each sweet ball (Modaka) to extend
 flavour to it.

This is called Madana Modaka. It should be stored in a
 vessel in which formerly Ghṛta may have been kept. It should
 be taken at the rate of one modaka every morning with water.
 Its medicinal qualities are said to be infinite. It cures all
 diseases caused by the imbalance of the three humours viz.,
 Wind, Phlegm and Cough. It increases appetite and creates
 appetite in those who have lost their appetite due to some

reason. It makes the body of lean and thin persons healthy, muscular strong and vigorous. It makes coarse bodies of men lustrous and smooth; cures all kinds of diseases of cough and relieves pain. Even it cures dysentery and constipation of bowels with flatulence and intumescence. In short, a constant use of this modaka makes even old persons like youths. Lord of the Worlds Vāsudeva and Brahmā etc. Gods, after hearing about this great medicine urged upon Devarṣi Nārada to propagate it all around as the best medicine for increasing the general health and sexual vigour, which Nārada gladly did.

End of the section on acquiring vigour.

अथ कृष्णकेश शुक्लीकरणम्

वज्रीक्षीरेण सप्ताहं तच्छेषं भावयेत्तिलम् ।

सत्तैललिप्ताः केशाश्च गन्धलाः स्युर्नात्र संशयः ॥ १ ॥

On whitening Black Hairs

Tila should be kept soaked in the milk of Vajrī tree for one week. At the end of one week if the oil extricated out of that Tila is rubbed in the hairs then even the blackest of the hairs would turn white—there is no doubt about it.

अजाक्षीरेण सप्ताहं भावयेदभयाफलम् ।

तच्चूर्णं सह तैलेन लेपात् शुक्ला भवन्ति हि ॥ २ ॥

Soak for one week the Abhayā fruit in goats milk. Then drying these fruits after this period they should be ground to powder. Now using this powder with oil would make black hairs white.

कुष्ठामलकाचूर्णन्तु वज्रीक्षीरेण सप्ताहम् ।

भावयेत्तस्य लेपेन शुक्लतां यान्ति मूर्द्धजाः ॥ ३ ॥

इतिकृष्णकेशशुक्लीकरणम्

Taking equal parts of Kuṣṭha and Āmalaki powder they should be soaked in milk of Vajrī tree for one week. Thereafter application of this powder to the hairs would make them white.

End of the section on whitening the black hairs.

अथनिद्रालुकरणविधिः

गुवाकं खादित्वा तस्यावशिष्टं विवरं कृत्वा सम्प्रोथयेत् तत्र
प्रस्नावयेत् तस्यवाटिकां य आयाति तस्यानने निद्रा भवति ॥ १ ॥

Inducement of Sleep

Taking a Guvāka fruit one should eat a part of it and bury the remaining part in a hole made on a road. Keep that place sprinkled with water. Now, whoever passes that way will fall into deep sleep—there is no doubt about it. 1

नीलोत्पलं समरिचं नागकेशरमूलकम् ।

घृष्येततदञ्जयेच्चक्षुर्निद्रामप्नोत्यसंशयः ॥ २ ॥

Blue lotus, Marica and root of Nāgakesara should rubbed together to form a paste. Application of this paste to the eyes would induce sleep. 2

काकजङ्घा जटा निद्रां जनयेत् शिरसि स्थिता ।

मूलं वा काकम'च्याश्च कृष्णायास्तद्गुणं स्मृतम् ॥ ३ ॥

इति निद्रालुकरणविधिः

Holding the root or the hairy fibres of Kākajāṅghā on the head induce immediate sleep. Roots of Kākamācī or black Aparājitā also have the same property—that is holding either of them on the head induces sleep. 3

End of the section on Inducement of sleep.

अथ जयप्रकरणम्

आर्द्रायां वटबन्दाकं हस्तेबद्धापराजितः ।

तद्वृक्षे च्युतबन्दाकं गृहीत्वा धारयेत् करे ।

संग्रामे जयमाप्नोति जयां स्मृत्वा जयी तथा ॥ १ ॥

Obtaining Victory

A person would remain invincible in any battle or any controversy if he obtains a twig of some parasite plant growing on a Vata tree or on a mango tree in the lunar mansion of Ārdrā and ties it or holds it in his hands. 1

कुत्तिका च विशाखा च भौमवारेण संयुता ।

तद्दिने घटितं वस्त्रं संग्रामे जयदायकम् ॥ २ ॥

There will be no doubt about a victory in a battle if the Sādhaka purchases a new garment on a Tuesday falling in the lunar mansions of Viśakhā or Kṛttikā and proceeds to the battlefield after putting on that garment. 2

करे सुदर्शनामूलं बद्धा राजकुलेजयी ।

जयामूलं राजकुले मुखस्थञ्च जयप्रदम् ॥ ३ ॥

इति जयप्रकरणम्

Keeping the root of Sudarśanā tied to the hands brings victory in Royal families. If the root of the plant Jayā is tied similarly it will also bring the same result.

End of the section on obtaining victory

अथ ईश्वरादीनां क्रोधोपशमन प्रकरणम् ।

कण्टकेन तालपत्रे न म भिलिख्य कर्दमे स्थापयेत् कुपितः प्रसन्नो भवति ॥ १ ॥

Pacifying the anger of Īsvara and others.

Whatever person's name is written on a palm-leaf with a thorn and then that leaf buried in mire or dirt will become pleased with the Sādhaka even though he may have been angry with him earlier. 1

गोरोचना भूर्जे यस्य नाम समालिख्य पयोमध्ये स्थापयेत् कुपितः प्रसन्नो भवति ॥ २ ॥

Whomsoever name is written on a Bhūrjapatra with Gorocana and then that Bhūrjapatra submerged in milk becomes pleased with the Sādhaka even though earlier he may have been angry with him. 2

ॐ शान्ते प्रशान्ते सर्वक्रुद्धोपशमनि स्वाहा ।

अनेन मन्त्रेण त्रिसप्तवारजपेन मुखं मार्जयेत् ॥ ३ ॥

इति क्रोधोपशमनप्रकरणम्

At the time of a pacifying ritual in order to obtain Siddhis or success without doubt the Sādhaka should recite the

mantra : "Aum Śānte praśānte sarvakruddhōpaśamani svāhā,"
twentyone times and then wash his mouth. 3

End of the section on pacifying the anger

अथलोमपातनम्

एकः प्रदेयो हरितालभागः
पञ्च प्रदेयो जलजस्य भागाः ।
ब्रह्मतरोर्भस्म स एव पञ्च
प्रोक्ताश्च भागाः कदलीजलार्द्राः ॥
समस्य सप्ताहकं भावयित्वा
कृत्वा स्मरागारं विलेपनञ्च
रोमाणि सर्वाणि विलासिनीनां
पुनर्नरोहन्ति कदाचिदेव ॥ १ ॥

On Depilation

One part of the powder of Haritāla, five parts of Śaikhā-
bhasma and five parts of powder of the wood of Pākara tree
should be mixed together and soaked in the juice of Banana
tree for seven days. Thereafter, the paste can be applied to the
place from where the hair has to be removed—this will remove
the hair. 1

पलाशभस्मान्विततालचूर्णे
रम्भाम्बु मिश्रेः परिलिप्य भूयः ॥
कन्दर्पगेहे मृगलोवनानां
रोमाणि रोहन्ति कदापिनैव ॥ २ ॥

Powder of the wood of Palāśa tree and powder of Haritāla
should be mixed together and made a paste in the juice of
Banana tree Applying this paste repeatedly on the place of
hairs would successfully remove the hairs. 2

रम्भा जलैः सप्तदिनं विभाव्य
तस्मानि कम्बोर्मसृणानि पश्चात् ।
तालेन युक्तानि विलेपनानि

लोमानि निर्मूलयति क्षणेन ॥ ३ ॥

Śaṁkha-bhasma should be soaked in the juice of Banana tree for one week; then Haritāla powder be mixed with it and the entire paste be thoroughly kneaded. This paste when applied to the places of hairs would depilate. 3

तालकं शङ्खचूर्णञ्च मञ्जिष्ठाभस्मकिशुकम् ।

समभागं प्रलेपेन रोमखण्डनमुत्तमम् ॥ ४ ॥

Equal parts of Haritāla powder, Śaṁkha-bhasma, Mañjiṣṭhā-bhasma and powder of the Kiṁśuka wood should be mixed well with the help of water. This paste when applied to the place of hairs would remove them. 4

शङ्ख तालं यवंगुञ्जं काञ्चिकैः पेषयेत् सदा ।

लेपनात् पतन्ति लोमानि पक्वपत्रमिव द्रुमात् ।

लेपनात् हन्ति केशांश्च कटुतैलैर्मनःशिला ॥ ५ ॥

Equal parts of powders of Śaṁkha, Haritāla, Barley and Guñjāphala should be mixed well with the solution of curd. The paste if applied to the hairs would make them fall like the leaves of a dry tree. Mixing Manaḥśila in mustard oil and applying it to the hairs would also yield similar results. 5

तालकं शङ्खचूर्णन्तु पिष्ट्वा च क्षारतोयकैः ।

तेन लिप्तां कचा घर्मे स्थिते गच्छति तत्क्षणात् ॥ ६ ॥

Śaṁkha-bhasma and Haritāla powder should be ground in saline water to make a fine paste. This paste when applied to the head or any other part of the body would instantly remove its hairs. 6

पूग वृक्षस्य पत्रोत्पद्रव्यैः पिष्ट्वाय गन्धकम् ।

तेन लिप्त्वा स्थिते घर्मे रोमखण्डनमुत्तमम् ॥ ७ ॥

इति लोमघातनम्

A paste of sulphur should be made in the juice of the betel-nut tree. This paste when applied to the hairy parts would remove the hairs. 7

End of the section on Depilation.

अथ बन्धन मोचनं निगडादिभञ्जनञ्च
मार्गशीर्षस्य पूर्णिमायां शिखिमूलं समुद्धरेत् ।
बन्धनान्मुच्यते तेन शिखाबद्धो न संशयः ॥ १ ॥

Freedom from Fetters or Bondage

Taking the root of Śikhi plant on the Pūrṇimā (Full moon night) of Mārgaśīrṣa (tenth month of the Hindu Calendar) and consecrating it one hundred and eight times with the following mantra and then fastening it with the Śikha (tuft of hair at the crown of the head) will give freedom from Bondage or Fetters. Writing the Bīja mantra one lac times (1,00,000) also provides freedom from Bondage.

मन्त्र-ॐ नमः कमलपिङ्गले रुद्रहृदयाङ्गे वेताल ताल अस्थधारिणि
तिष्ठ तिष्ठ सर सर सर्वान् मोहय मोहय भगवति शिखाये तिमिरे
महामाये स्वाहा । अष्टोत्तरशतं शिखायां पूर्वोक्तमोषधं बन्धयेत्तेन
सिद्धिः । लक्षं वर्णं ककारञ्च लिखेद्बन्धनमोचनम् ॥ १ ॥

Mantra for the above formula : ' Auṁ namaḥ kamalpiṅgale
rudrahṛdayāṅge vetāla tāla asthīdhārīṇī tiṣṭha tiṣṭha sara sara
sarvān mohaya mohaya Bhagavati śikhāye timire mahāmāye
svāhā.' 1

हस्तार्कसिन्धुवारस्य मूलं चोत्तरगं हरेत् ।

स्पर्शनं बन्धविच्छेदं कुरुते शीघ्रमारुतः ॥ २ ॥

When there is a Sunday in the lunar mansion of Hasta then one should on that day dig out the northern side root of the Sindhuvarā plant Mere touch of this root will immediately provide freedom from bondage. 2

ॐ हुं ॐ आय आय चि चिटि चिटि हा ला वञ्जनन्दिक कालिका
स्वाहा ॥ ३ ॥

Consecrate one fistful of white mustard and three flowers of Javākusuma with the mantra "Auṁ hūm auṁ āya āya cīm ciṭi ciṭi hām lā vajranandika kālikā svāhā." Thereafter open the first gate of the prison house and the rest of the gates will

open automatically.

3

मांसी रक्तोमलं तुल्यं कृकलासे च भोजयेत् ।
तन्मलैर्गुटिकास्पर्शतिदा बन्धं तिनत्यलम् ॥ ४ ॥
इति बन्धनमोचनं निगडादिभञ्जनम् ।

Take equal quantities of Jaṭāmāṁsī and red lotus and feed them to a chameleon. Then obtaining the excreta of that chameleon make a pill out of it. Mere touch of this pill will provide freedom from Bondage.

4

End of the section on securing freedom from
Bondage.

अथ नष्टपुष्पपुष्पितकरणम्
ज्योतिष्मती कोमलपत्रमग्नौ
भृष्टं जवायाः कुसुमञ्च पिष्टम् ।
गृहाम्बुना पीतमिदं युक्त्याः
करोति पुष्पं स्मरमन्दिरस्य ॥ १ ॥

Restarting the Menses when it may have stopped
prematurely

First of all bake green and delicate leaves of Jyotiṣmatī (Mālakāṅgūnī) in fire, and then pound them with Japākusuma. If the woman, whose menses have stopped prematurely, takes this paste with a few days old water or with Kāñji (churned curd), her menses would start again. 1

दूर्वादलं तण्डुलतुल्यभागं
निष्पिष्ट्य तिष्ठ परिपाचितम् ।
तद्भक्षयित्वा वनिता प्रनष्टं
पुष्पं लभते स्व बलानुरूपम् ॥ २ ॥

Taking equal quantities of Dūrvā grass and rice, pound them together to make a paste. Baking this paste on fire and taking it regularly would restore the menses which may have stopped prematurely, to the extent of the full strength of the woman.

2

पारावत्पूरीषञ्च मधुना संपिवेत्ततः ।

रजस्वला भवेन्नारो मूलदेवेन भाषितम् ॥ ३ ॥

Taking the excreta of a pigeon with honey restores the menses of a woman whose menses may have stopped prematurely. This formula has been described by Mūladeva. 3

ववाथं गुडत्र्युषणजं तिलभागी कृतं पिवेत् ।

ववाथं रक्तभवे गुल्मे नष्टपुष्पे च योजयेत् ॥ ४ ॥

इतिनष्टपुष्पपुष्पितकरणम् ।

Decoction of Trikaṭu, jaggery and powder of Tila should be taken together. This will restore the prematurely stopped menses of a woman. This decoction is also useful in the disease called Raktagulma. 4

End of the section on Restarting the Menses.

अथ अतिरजोनिवारणम्

धात्रीञ्च पथ्याञ्च रसाञ्जनञ्च

कृत्वा विचूर्णं सजलं नितम् ।

अत्यन्तरक्तोत्थितमुग्रवेगं

निवारयेत् सेतु मित्राम्बुपूरम् ॥ १ ॥

Curing the Excessive flow of the Menses

Dhātrī, Harītaki and Rasāñjana should be powdered and mixed together. Taking this powder with water will stop even such menstrual flows which may be flowing like a stream 1

शैलुत्वचा मिश्रिततण्डुलेन विधाय पिष्टं विनियोजनीयम् ।

कन्दपगेहे मृगलोचनाया रक्त निहन्त्याशु हठेन योगः ॥ २ ॥

Rice mixed up with its plant should be pounded together to form a good paste. Application of this paste on the vagina will stop excessive flow of the menstrual fluid 2

अपामार्गस्य मूलन्तु दृढपूगेन भक्षयेत् ।

रक्तस्रावं निहन्त्याशु सुखीभवति सुन्दरी ॥ ३ ॥

One should eat one Guvāka (betel nut) with Apāmārga. This will stop even the most obstinate of the menstrual flows.

This must be tried and experienced to be believed.

3

चन्दनं क्षीरसंयुक्तं सघृतं पाययेद्द्विषक् ।
 शर्करामधुसंयुक्तमसृक्साविनाशनम् ॥ ४ ॥
 इति अतिरजोनिवारणम् ।

Candan, Kṣīra, Ghr̥ta, Sugar, Honey should all be taken in equal quantities and mixed together. Taking this medicine would definitely subdue the menstrual flow.

4

End of the section on the excessive flow of the menses.

अथ बन्ध्याया गर्भधारणप्रकरणम्
 जन्मबन्ध्या काकबन्ध्या मृतवत्सा क्वचित् प्रियः ।
 तासां पुत्रोदयार्थञ्च शम्भुना सूचितं पुरा ॥ १ ॥

Making a Sterile woman pregnant

Sterile women are of three kinds. (i) Janmavandhyā, (ii) Kākavandhyā, and (iii) Mṛtavatsā. All these can become pregnant and produce children. For this purpose Lord Śiva has, in the past, described certain methods which are as follows :

अथ जन्मबन्ध्याचिकित्सा
 समूलपत्रां सर्पाक्षीं रविवारे समुद्धरेत् ।
 एकवर्णा गवीक्षीरैः कन्याहस्तेन पेययेत् ॥
 ऋतुकाले पिवेद्बन्ध्या पलाढं तद्दिने दिने ।
 क्षीरशाल्यन्नमुद्गञ्च लघ्वाहारं प्रदापयेत् ॥
 एवं सप्तदिनं कृत्वा बन्ध्या भवति पुत्रिणी ।
 उद्वेगं भयशोकञ्च व्यायामञ्च विवर्जयेत् ॥
 अनङ्गं भयशोकञ्च दिवानिद्राः विवर्जयेत् ।
 न कर्म कारयेत् किञ्चिद्वर्जयेच्छीतमातपम् ॥
 न तथा परमां सेवां कारयेत्पूर्ववत् क्रियाम् ॥
 पतिसङ्गादगर्भलाभो नात्र कार्या विचारणा ॥ १ ॥

Cure of Janmavandhyā or Sterile since birth

One should dig out the plant known as Sarpākṣī with its roots and leaves on a Sunday. This should then be pounded

by one hand by a virgin girl along with the milk of a one coloured cow. This medicine should be started to be taken at the rate of 1/2 pala daily from the first day of the menstrual season and continued for seven days. During these seven days when the medicine is being taken the woman should take only light food, such as, milk, rice and moonga etc., and try to be free from emotions, fear, sorrow, exercise, cohabitation with her husband, sleeping during the daytime, works which need exertion, excessive heat and cold. The lady observing these rules can get a child by cohabitation with her husband. 1

एकमेव तु रुद्राक्षं सर्पाक्षीकर्षमात्रकम् ।
पूर्ववच्च गवां क्षीरैः ऋतुकाले प्रदापयेत् ॥
महागणेश मन्त्रेण रक्षां तस्याश्च कारयेत् ॥ २ ॥
ॐ ददन्महागणपते रक्षामृतं मत्सुतं देहि ॥ २ ॥

Only one piece of Rudrākṣa and one Karṣa of Sarpākṣī should be cooked together and pounded in the milk of one coloured cow. This, taken during the menstrual period would make even a sterile woman conceive.

During the period of taking this medicine the following Gaṇeśa mantra should be recited faithfully. (Gaṇeśa Mantra :
"Auṁ dadanmahāgaṇapate rakṣāṃṛtam matsutam dehi." 2

पत्रमेकं पलाशस्य गविणी-पयसान्वितम् ।
पीत्वा तु लभते पुत्रं रूपवन्तं न संशयः ॥
पथ्यमुक्तं यथापूर्वं तद्वत् समदिनावधि ॥ ३ ॥

Pound one Palāśa leaf with the milk of a lady who has a child. By taking this medicine a sterile woman would also conceive and produce a beautiful child. However she should follow all the rules and strictures prescribed in the paragraph 1 above. 3

देवदानीयमूलान्तु ग्राहयेत् पुष्यभास्करे ।

निष्कद्वयं पिबेत् क्षीरेः पूर्ववत् क्रमयागतः ॥

बन्ध्यापि लभते पुत्रं देयं पथ्यं यथा पुरा ॥ ४ ॥

Dig out the root of Devadānī plant on a Sunday in the lunar mansion of Puṣya. This should be pounded with milk and three niṣka of this paste be taken regularly. This will provide a son even to a Janmavandhyā. But during the treatment all the rules laid down under the paragraph 1 above should be scrupulously followed. 4

तुरङ्गगन्ध्याघृतवारिसिद्धं साज्यं पयः स्नानदिने च पीत्वा ।

प्राप्नोति गर्भं विषयं चरन्ती बन्ध्यापि पुत्रं पुरुषप्रसङ्गात् ॥

घृतन्तु शयन समये पेयम् ॥ ५ ॥

On the day of bathing after the menstrual cycle the lady should soak Aśvagandhā in Ghṛta and water. Thereafter this Aśvagandhā should be taken with Ghṛta and milk. After this if she cohabits with her husband she will definitely get a child, but at the time of retiring she should drink a little Ghṛta again. 5

कृष्णापराजितामूलं अजाक्षीरेण संपिबेत् ।

ऋतुस्नात्वा त्रिधा या तु बन्ध्या गर्भधरा भवेत् ॥ ६ ॥

After the menstrual bath the lady should take the root of kṛṣṇāparājītā and pound it with Goat's milk. By taking this paste even a sterile woman would obtain a child. 6

सपिप्पली केशरभृङ्गवेरं क्षुद्रोषणं गव्यघृतेन पीतम् ।

बन्ध्यापि पुत्रं लभते हृष्टेन योगोत्तमोऽयं मुनिभिः प्रदिष्टः ॥७॥

इति जन्मबन्ध्याचिकित्सा

Taking Pippali, Kesara, Śṛṅgabera, and a little of black pepper and pound them together in the Ghṛta of cow. Taking this paste would make a sterile woman conceive and obtain a son. This is the greatest medicine and has been described by great Munīs and Sages. 7

End of the section on curing a Janma-vandhyā

अथ काकबन्ध्याचिकित्सा

पूर्वं पुत्रवती भूत्वा पश्चात्तो सृयते यदि ।

काकबन्ध्या च सा ज्ञेया चिकित्सास्याश्च कथ्यते ॥ १ ॥

Treatment of Kākavandhyā

A lady who after giving birth to the first child does not conceive again is called a Kāka-vandhyā. Now the treatment of such a lady is being described. 1

विष्णुक्रान्तां समूलान्तु पिष्ट्वा दुग्धेन माहिषे ।

महिषी नवनीतेन ऋतुकाले च भक्षयेत् ।

गर्भं सा लभते नारी काकबन्ध्या सुशोभनम् ॥ २ ॥

Picking up a Viṣṇukrāntā plant along with its root and then pound it in a she-buffalo's butter during the Rtu-kāla (period of menses). This will make a Kāka-vandhyā to conceive again. The rules and routines which have been laid down in paragraph 1 of the previous section (On Janmavandhyā) should also be observed here for a week. 2

अश्वगन्धीयमूलन्तु ग्राहयेत् पुष्यभास्करे ।

योजयेन्महिषोक्षीरैः पलाद्वं भक्षयेत् सदा ।

सप्ताहाल्लभत गर्भं काकबन्ध्या न संशयः ॥ ३ ॥

इति काकबन्ध्याचिकित्सा

On a Sunday of the lunar mansion of Puṣya dig out the root of a Aśvagandhā plant and pound it with she-buffalo's milk. This paste if taken half a pala in quantity for seven days will make the Kāka-vandhyā conceive again. 3

End of the section on the treatment of Kāka-vandhyā

अथ मृतवत्सा चिकित्सा

गर्भसंज्ञातमात्रेण पक्षान्मासाञ्च वत्सरात् ।

स्त्रियते द्वित्रिवर्षाद्वा यस्याः सा मृतवत्सिका ॥ १ ॥

Treatment of Mṛta-vatsā

A lady whose child either immediately after birth or after a fortnight or after a month or a year, two years or three years

dies and such a state continues repeatedly then that lady is called a Mṛtavatsā. Now the treatment of such a lady is being described. 1

या बीजपुरट्टममूलमेकः क्षारेण सिद्धं हविषा विमिश्रम् ।
ऋतो निपीय स्वपतिं प्रयाति दीर्घायुषं स तनयत्प्रसूते ॥२॥
इति मृतवत्साचिकित्सा

Digging out the root of a pomegranate tree soak it in milk, then mix Ghr̥ta in it. Taking this medicine during R̥tu-Kāla and after the bath when the menstrual period is over if a lady cohabits with her husband then if she conceives the child born to her will be blessed with a longer life. 2

End of the section on treatment of a Mṛtavatsā.

अथ गर्भरक्षाविधिः

तत्र प्रथम मासे

अकस्मात् प्रथमे मासे गर्भं भवति वेदना ।
गोक्षीरैः पाययेत्तुल्यं पद्मकेशरचन्दनम् ॥
पलमात्रं पिवेन्नारी त्र्यहं गर्भस्थिरो भवेत् ॥ १ ॥

Protection of the Foetus in the Womb

During the first month :

If there is a semblance of labour pain during the first month of pregnancy there may be a possibility of abortion. In such a case Padma-kesara and Sandal in equal quantities should be pounded in milk. Taking four Tolas of this medicine daily would remove every doubt of abortion. 1

तत्र द्वितीय मासे

नीलोत्पलं मृणालञ्च यष्टिः कर्कटशृङ्गिकाः ।
गोक्षीरैस्तु द्वितीयेऽपि पीत्वा शम्यति वेदना ॥ २ ॥

Second Month :

Petals of blue lotus, Yaṣṭi-madhu and Karkaṭasṛṅgī should all be pounded in cow's milk. Taking this medicine removes all doubts of abortion during the second month of pregnancy. 2

तत्र तृतीय मासे

श्रीखण्डश्च वचा कुष्ठं मृणालं पद्मकेशरम् ।

पिबेत् शीतोदकं पिष्टं तृतीये वेदनावती ॥ ३ ॥

Third Month :

Sandal-wood, Vushtha, Mṛṇāla and Padma-kesar should be pounded in cold water. Taking this medicine removes all possibilities of a labour pain during the third month. 3

तत्र चतुर्थमासे

नीलोत्पलं मृणालानि गोकुुरश्च कशेरुकम् ।

तूर्यमासे गवां क्षीरैः पिबेत् सा चाति वेदना ॥ ४ ॥

Fourth Month :

Petals of blue lotus, Mṛṇāla, Gokṣura and Kaseruka should all be pounded in Cow's milk. Taking this medicine would remove any possibility of a labour pain. 4

तत्र पञ्चम मासे

पुनर्नवाश्च काकोलीं तगरं नीलमुत्पलम् ।

गोक्षीरं पञ्चमे मासि गर्भक्लेशहरं पिबेत् ॥ ५ ॥

Fifth Month :

Punarnavā, Kākoli, flower of Tagara and petals of blue lotus should all be pounded together and taken with cow's milk, will pacify the labour pain of the fifth month. 5

तत्र षष्ठ मासे

सिता कपित्थमज्जा च शीततोयेन पेययेत् ।

षष्ठे मासि गवां क्षीरैः पिबेत् क्लेश निवृत्तये ॥ ६ ॥

Sixth Month :

Honey, sugar and Kapittha-majjā pounded in cold water and taken with cow's milk pacifies the labour pain of the sixth month. 6

सप्तममासे

कशेरुं पोष्करं मूलं शृङ्गाटं नीलमुत्पलम् ।

पिष्टा च सप्तमे मासिः क्षीरैः पीत्वा प्रशाम्यति ॥ ७ ॥

Seventh Month :

Kaśeruka, Puṣkara-mūla, Śṇjāṭa and petals of blue lotus powdered together and taken with cow's milk pacifies the labour pain of the seventh month. 7

अष्टम मासे

यष्टि पद्माख्यकां मुस्तां कशेरु गजपिप्पलीम् ।

नीलोत्पलं गवां क्षीरैः पिवेदष्टममासके ॥ ८ ॥

Eighth Month :

Yaṣṭi-madhu, stem of lotus, Mustā, Kaśeruka Gajapippalī and the petals of blue lotus pounded together and taken with cow's milk pacifies the labour pain of the eighth month. 8

नवम मासे

विशालाबीजकक्कोलं मधुना सह लेहयेत् ।

वेदना नवमे मासि शान्तिमाप्नोति नान्यथा ॥ ९ ॥

Ninth Month :

Viśālā-bija and Kakkola pounded together and taken with sugar and honey pacifies the labour pain of the ninth month. 9

दशम मासे

शर्करा गोस्तनीववायैः सक्षौद्रं नीलमुत्पलम् ।

पाययेद्दशमे मासि गवां क्षीरैः प्रशान्तये ॥

अथवा शुष्टिसंसिद्धं गोक्षीरैर्दशमे पिवेत् ।

अथवा मधुकं दारुगुप्ति क्षीरेण संपिवेत् ॥ १० ॥

Tenth Month :

Sugar, grape-juice, honey and petals of blue lotus pounded together and taken with milk pacifies the labour pain of the tenth month. Also Sunthī cooked in cow's milk produces similar effect Or Yaṣṭi-madhu, Devadāru and Śunthī cooked in milk and then taking that milk pacifies the labour pain of the tenth month. 10

धान्याञ्जनं सावरयाष्टिकाख्यं त्र्यहं निपीतं प्रमदा हृत्तन ।

सप्ताहमात्रं विनियोज्य नारी स्तब्धाति गर्भं चलितं न क्षियम् ॥ ११ ॥

Dhania, Rasāñjana, Lodhra and Yaṣṭi-madhu be pounded together and boiled on gentle heat. Then filtering the essence and taking the Kvātha for three days or one week would remove the severest of the labour pains. 11

कुलालहस्तोद्भवकर्दमस्य वस्तीपयः क्षोद्रयुतस्य मात्रम् ।

गर्भच्युतिं शूलमयी निवार्य करोति गर्भं प्रकृतं हठेन ॥१२॥

The clay sticking to a potter's hand, she-goat's milk and honey mixed up and taken would pacify even a severe labour pain—there is no doubt about it. 12

कशेरुशृङ्गाटकजीरकानि पयोधनैरण्डशतावरीभिः ।

सिद्धं पयः शर्करया त्रिमिश्रं संस्थापयेद्गर्भमदीत्य शूलम् ॥१३॥

Kaśeruka, Śṛṅgāṭa, Payoghana (water lump of Mothā). castor seeds, Śatāwarī should all be cooked in milk; with sugar added to it and taken will stabilize an unstable foetus. 13

कुवलयकन्दं सतिलं पीत्वा क्षीरेण मधुना वनिता ।

मुक्तिगुरुनरदोषंश्चलितं गर्भं संस्थापयेदाशु ॥ १४ ॥

इति गर्भरक्षाविधिः ।

The root of lotus should be pounded with black Tila. Taking this paste with honey and milk; also stabilizes the foetus. 14

End of the section on protection of foetus

अथ सुखप्रसवयोगः

श्वेतं पुनर्नवामूलं चूर्णं योनीं प्रवेशयेत् ।

क्षणान्प्रसूयते नारी गर्भेणाति प्रपीडिते ॥ १ ॥

Prescriptions for Painless Delivery

(Painless Child birth)

Making a powder of the root of the Śveta-punarnavā and introducing it into the vagina of the woman under labour pain would immediately help a painless child-birth. 1

उत्तराभिमुखं ग्राह्यं श्वेतगुञ्जीयमूलकम् ।

कट्यां बध्वा विमुक्तश्च गर्भं पुनन्तु तत्क्षणात् ॥ २ ॥

Face north and dig out that root of Śveta-guñjā which may be going to the north direction. Binding this root to the waist of a pregnant woman would cause an immediate and painless child-birth.

2

वासकस्य तु मूलन्तु चोत्तरस्थं समुद्धरेत् ।

कट्यां बध्वा सप्तसूत्रैः सुखं नारी प्रसूयते ॥ ३ ॥

Dig out that root of Vāsaka plant which may be going to the north side and tie it with seven threads to the waist of a woman under labour pain. This will cause a painless delivery.

3

उत्तरे च समालोडय श्वेतगुञ्जाफलीयकम् ।

सुखप्रसवमाप्नोति तत्क्षणात्तत्र संशयः ।

योनिं वा लेपयेत्तत्र सा सुखेन प्रसूयते ।

सहदेव्यश्च मूलन्तु कटिस्थ प्रसवेत्सुखम् ॥ ४ ॥

Take that fruit of Śveta-guñjā which may be growing on the northern side of the plant and tag it to the hairs of pregnant woman. This will cause a painless delivery. Or making a paste of the same fruit and applying the paste on the vagina of the pregnant woman would also cause a painless delivery. Binding the root of Sahadevī plant to the waist of a pregnant woman would also cause a painless delivery.

4

अपामार्गस्य मूलन्तु ग्राहयेच्चतुरंगुलम् ।

नारी प्रवेशयेद्योनीं तत्क्षणात्सा प्रसूयते ॥ ५ ॥

Dig out an almost 4 finger-length of the root of Apāmārga plant. As soon as this root is introduced into the vagina of a pregnant woman she will immediately give birth to a child.

5

तामेन लाङ्गलीमूलं पिष्ट्वा योनीं प्रवेशयेत् ।

नाभिश्च लेपयेत्तत्र क्षणात् प्रसूयते सुखम् ॥ ६ ॥

Pound the root of Lāṅgālī plant in water. Introducing this paste a little into the vagina of the pregnant woman and

applying a little on her navel will effect an immediate delivery. 6

गुञ्जासरोमूलयुगं विधानाहुत्पाद्य पुष्पे च रवी निबद्धम् ।
कटितटे मूढंति नीलसूत्रेऽशीघ्रं प्रसूतिं कुरुतेऽङ्गनायाः ॥७॥

Digging out two roots of Guñjā tree on a Sunday of the lunar mansion of Puṣya, bind one to the waist of the pregnant woman and the other on her head. This will cause immediate delivery. 7

समातुलुङ्गं मधूकस्य चूर्णं मध्वाज्यमिश्रं प्रमदा निपीय ।
व्यथाविहीनं प्रसवं हठेन प्राप्नोति नैवात्र विकल्पबुद्धिः ॥
अत्र मातुलंगस्य मूलं योज्यं न तु फलं ।
क्वाथयेद्वा पेयम् ॥ ८ ॥

Make a powder of Mātuluṅga and Yaṣṭi-madhu. Taking this powder mixed with Ghṛta and honey will cause an immediate and painless delivery. Drinking the Kvātha of the root of Mātuluṅg mixed with sugar and Ghṛta will also produce similar effect. 8

दशमूलीश्रुतं तोयं घृतसैन्धवसंयुतम् ।
शूलातुरा पिबेदाशु सुखं नारी प्रसूयते ॥ ९ ॥

Take water in which for sometime Daśamālī may have been soaked. Then if a pregnant woman takes this water mixed with Ghṛta and Saindhava salt she will have an immediate and painless delivery. 9

ॐ मन्मथ वाहिनी लम्बोदरं मुखं मुखं स्वाहा ।
अतेन मन्त्रेण जलं सुतप्तं पातुं प्रदेयं शुचिना नरेण ।
तोगाभिपानान्बलु गर्भवत्या प्रसूयते शीघ्रतरं सुखेन ॥१०॥

Water should be well heated up with this mantra :
“Auṁ manmatha vāhinī lambodaraiṁ mukha mukha svāhā.”
Now taking this heated water along with the recitation of the same mantra a pregnant woman will have an immediate and painless delivery. 10

ॐ ॐ हं नमस्त्रिमूर्तये ।

अनेनैव तु मन्त्रेण जप्तव्यं सूतिकागृहे ।

सखप्रसवमाप्नोति सा पुत्रं लभते ध्रुवम् ॥ ११ ॥

Recitation of the mantra "Aim Aim hām namastrimūrtaye" in the labour room will cause a painless delivery to the pregnant woman; the child so born will definitely be a male child—there is no doubt about it.

End of the section on painless delivery

अथ भूतग्रहादिनिवारणम्

विल्वमूलं देवदारु गोशृङ्गश्च प्रियंगु च ।

मार्जारस्य मलं कुष्ठं वंशत्वग्गजमूत्रकैः ॥

पिष्ट्वा धूपो निह्न्याशु ग्रहभूतजरादयः ।

शाकिनीराक्षसाः प्रेता पिशाचा ब्रह्मराक्षसाः ।

एकाहिको द्व्यहिकश्च ज्वरो नश्यति तत्क्षणात् ॥

ॐ द्रावितं तापे ठं ठः स्वाहा ।

अनेन धूपं दद्यात् ॥ १ ॥

Warding off the ill-effects of the Planets and
Evil Spirits

Pound together Devadāru, Gośṅgī Priyaṅgu, root of Bilva tree, excreta of a cat, Kuṣṭha, bark of Vaiśā tree and urine of an elephant. Give an incense of this paste in the labour room and to the body of the new born infant. Also recite the mantra : "Aum drāvitam tāpam ṭham ṭhaḥ svāhā." This will destroy the ill-effects of planets and evil spirits and pacify the fevers etc. if any. Śākinī, Rākṣasas, Preta Piśāca and Brahma-rākṣasas all run far away by this ritualistic practice and fevers etc. diseases also immediately subside 1

श्रीवासं सैन्धवं कुष्ठं वचा तैलं घृतं वसा ।

धूपो बालगृहे देयो ग्रहराक्षसगन्तये ॥ २ ॥

Giving incense in the house continuously with Sandal, Saindhava salt, Kuṣṭha, Vaca oil, Ghṛta and fat pacifies the effects of planets and the Rākṣasas etc. retreat far away. 2

शिरीषनिम्बयोः पात्रं गोशृङ्गस्य त्वचा वचा ।
 वंशत्वक् शिखिपुच्छश्च कम्बुना च समं वृतम् ॥
 धूपो बालग्रहान् हन्ति एतन्मन्त्रेण मन्त्रितः ।
 ॐ द्रुतं मुखं मुखं उड्डामरेश्वर आज्ञापयति स्वाहा ।
 धूपत्रयाणामेष मन्त्रः ॥ ३ ॥

Give incense with all these : Śirīṣa, leaves of Nīma tree, bark of Gośṛṅga, Vaca, bark of Vaiśa, Śikhipuccha, Kambu and Chṛta. While giving the incense recite the mantra : "Aum drataim muñca muñca Uddāmareśvara ājñāpayati svāhā." This ritual would ward off all the ill effects of planets from the infant.

3

पुनर्नवानिम्बपत्र सर्षप घृतैर्विरचितो धूपः ।
 गभिण्या बालानां सततं रक्षाकरः कथितः ॥ ४ ॥

If incense is given with Punarnavā, leaves of Nīma, mustard and Chṛta, there will be no ill effect on either the mother or the child.

4

दाडिमस्य च अन्दाकं ज्येष्ठा ऋक्षे समुद्धरेत् ।
 द्वारबन्धे च बालानां सर्वग्रहनिवारणम् ॥ ५ ॥

Snatching any parasite plant growing on a pomegranate tree and hanging it on the door of the room in which the infant may be living would drive away all kinds of planetary ill-effects.

5

पुष्याकं श्वेतगुञ्जाया मूलमुद्धृत्य धारयेत् ।
 बालानां कण्ठदेशे तु डाकिनी भयनाशनम् ॥ ६ ॥

Digging out the root of Śveta-guñjā tree on a Sunday in the lunar mansion of Puṣya and binding it around the neck of the infant destroys the fear from Dākinīs.

6

श्वेतापराजितापत्रं जयापत्रं द्वयोरसम् ।
 नस्यं कुर्यात्पलायस्ते डाकिनीदानवादयः ॥ ७ ॥

4

Mixing the juice of the leaves of Śvetāparājītā and Jayantī and then introducing a few drops of this mixture in the nose of the infant will drive away the Dākinīs and other Demons. 7

नरसिंहस्य बीजन्तु सकृदुच्चरितं हरेत् ।

डाकिनीप्रेत भूतानि तम सूर्योदये यथा ।

ॐ नमो नरसिंहाय हिरण्यकशिपुवक्षास्थल विदारणाय त्रिभुवन-
व्यापकाय भूतप्रेत पिशाच डाकिनीकुलोन्मूलनाय स्तम्भोद्धवाय समस्त-
दोषान् हर हर विसर विसर पच पच हन हन कम्पय कम्पय मय मय
ह्रीं ह्रीं ह्रीं फट् फट् ठः ठः एह्येहि रुद्र आज्ञापयामि स्वाहा इति ।

Proper pronunciation of Narasimha Bija : "Aum namo
Narasimhāya Hiranyakaśipuvakṣasthala vidāraṇāya tribhuvan
vyāpikāya bhūta-preta-piśāca-dākinī-kulonmūlanāya stambhod-
bhavāya samasta doṣān hara har visara visara paca paca han
han kampaya kampaya matha matha hrīm hrīm hrīm phaṭ
phaṭ ṭhaṭ ṭhaṭ chyechi rudra ajñāpayāmi svāhā."

A person well-versed in the ritualistic practices if with a concentrated mind recites this Narasimha Bija only once then all the evil spirits mentioned above either residing in the body of the infant or in his room, would vanish like darkness at sunrise.

नरसिंह मन्त्र । ॐ ॐ ह्रीं ह्रीं ह्र ह्रः फट् स्वाहा ।

The Narasimha Mantra runs thus : Aum Aum hrīm hrīm hrīm hrah hrah phaṭ svāhā."

अनन सर्वपमाभमान्त्रितं कृत्वा रोगिणं प्रहारयेत्तदा सर्वे ग्रहाः
पलायन्ते ॥ ८ ॥

Consecrating mustard seeds with this Narasimha Mantra and striking the patient with such consecrated mustard seeds would drive away all kinds of planetary etc. ill effects. 8

अथ दुर्भंगाकरणम्

ज्येष्ठा नक्षत्रे निम्बवन्दाकं यस्या अगे दीयते सा दुर्भंगा भवति ॥१॥

Inflicting Misfortune

Snatch a parasite plant growing on a Nīma tree. If this plant is thrown on any woman she will suffer from misfortune. 1

अथ कलहकरणम्

विशाखायां निम्बवृक्षस्योत्तरमूलं विवस्त्रो विमुखीभूयात् उत्पाट्य मुखेन यस्य चाले प्रक्षिपेत्तस्य प्रत्यहं कलहो भवति । दूरीकृते तु तद्वृक्षे भद्रं भवति ॥ १ ॥

Creating Strife

Being naked and eyes closed snatch with the mouth a portion of such a root of Nīma tree which may be growing on its northern side. If this root is thrown in a person's house there will begin a constant strife. If the root is taken out and thrown away normality will prevail again. 1

ब्रह्मदण्डी समूला च काकमाचीसमन्वितः ।

जाती पुष्प रसैः पिष्ट्वा समरात्रं पुनः पुनः ॥

एष धूपः प्रदातव्यः शत्रुगोत्रस्य मर्त्यतः ।

यथागोत्रं समाघ्राति पितापुत्रैः समा कलिः ॥ २ ॥

Brahmadanḍī plant with its root and Kākamācī should be pounded together repeatedly in the juice of Jātīpuṣpa. Incense of this paste should then be given amidst the enemies of the Sādhaka. As many of them would inhale this incense would immediately enter into strife. This can create strife between a father and his sons. 2

अथ रक्षाविधिः

कादिद्विरवसनाञ्च अक्षरं स्वरभूषितम् ।

ईकारेणापि संयोज्य अधोरेङ्ककयान्वितम् ।

ॐकारं शिरसं कृत्वा जपव्यं सिद्धिमिच्छता ।

ॐ क्रीं ह्रीं ज्रीं । केचित्सुः ॐ क्रीं ज्रीं ह्रीं ।

संयमनमन्त्रोऽयः शताब्दजपमात्रतः ।

अशेषारिष्टनाशः स्यादित्याह पूरसूदनम् ॥ १ ॥

Method of Protection

The extrication of Saṁyamana mantra from the text is as follows : "Auṁ krīm hrīm thrīm" or "Auṁ krīm thrīm kṣrīm". These are Saṁyamana mantras. Fifty recitation with devotion and faith of this mantra destroys all the adversities. Lord Mahādeva Himself always speaks very high about this mantra.

1

कपरं चपरं चैव टपरं तपरन्तथा ।
 पपरं वर्णमाकृष्य ईकारेणसुपूजितम् ॥
 अधोरेकसमायुक्तं ॐ कारशिरसं तथा ।
 ॐ ह्रीं खीं छीं ठ्रीं श्रीं प्रीं ह्रीं ।
 श्रद्धया तु महामन्त्रं ये जपन्ति सदा हृदि ।
 सर्वथा तस्य पुंसः स्यात् सर्वारिष्ट विनाशनम् ।
 हस्तेन रक्त पुष्पेण प्रथितया मालिकया ।
 अभिमन्त्र्य शतेनापि दद्याद्देव्यै सदानवे ।
 यावज्जीवं सुखं तस्य सर्वलाभो दिने दिने ।
 न गृहेऽनिष्टपातः स्यादल्लिखित्वा स्थापने गृहे ॥ २ ॥

A person who with cocentration, devotion and faith regularly recites this Mahā-mantra "Auṁ hrīm thrīm chrīm thrīm thrīm frīm hrīm" obtains all the well being and all his adversities are destroyed. One who himself makes a garland of red flowers and then consecrating the garland hundred times with the above mantra, offers it to the Devī, obtains lifelong peace and comfort. All the desires of such a devotee are fulfilled and in any house where this Mahāmantra is preserved, that house always remains free of calamities and unpleasantness.

2

अक्षराणामन्त्यवर्णं लिखित्वा पञ्चधानवे ।
 अधोरेक समायुक्तमोङ्कारशिरसं तथा ॥
 ईकारेण च सम्पूज्य अन्ते फडशरान्वितम् ।
 ॐ क्ष्रीं क्ष्रीं क्ष्रीं क्ष्रीं क्ष्रीं फट् ॥

मन्त्रोऽयं मम रूपञ्च ध्यानं जपं तथैव च ।
 सदा स्यात्तद्गेहे क्षेमं सहस्राद्वंस्य जपनात् ।
 त्रैलोक्ये तत्समो नास्ति नित्यं फलमवाप्नुयात् ॥
 नित्यं सम्पद्यते वासः पत्न्या पुत्रेण बान्धवैः ।
 जातिभिः सज्जनैश्चापि शत्रुभिश्च विवर्जितः ।
 अन्यजन्मसुखी प्राणी शृणु देवी महाफलम् ॥ ३ ॥

Mahādeva said to Pārvatī : The mantra "Auṁ kṣrīm kṣrīm kṣrīm kṣrīm phaṭ", is my form and in fact, it is my Dhyāna and Japa. There is always welfare and prosperity in the house of the person who performs the Japa of this Mantra five hundred times. No one in the three worlds can equal such a person and every minute he obtains the fulfilment of his desires. In this Loka (world) remaining without an enemy and always surrounded with wives, sons, brothers, friends and other fraternal beings after death he obtains the best of comfort in another world. 3

श्वेताकमूलं पुष्यार्कं समुद्धृत्य विधारयेत् ।
 बाहुभ्यां धारणात्तस्य तृनिष्ठानि विशेषतः ॥
 तद्दर्शनेन नश्यन्ति डाकिनीप्रेतदानवाः ।
 तद्धूपेन पलायन्ते प्रेताद्या दूरतो ध्रुवम् ॥ ४ ॥

Digging out the root of Śvetārka on a Sunday of the lunar mansion of Puṣya and wearing it on the arms destroys all adversities. The Dākinīs, Pretas and Demons etc. run away by a mere sight of such a person. Giving incense of the said root drives away evil spirits. 4

पूर्वभाद्रपदे ऋक्षे वन्दाकम्तु शिरीषजम् ।
 संगृह्य शिरसि क्षिप्ते अभयं भवति ध्रुवम् ॥ ५ ॥

Collecting the parasite plant growing on a Sirisa tree in the lunar mansion of Pūrva-bhādrapad and throwing it on the forehead of some person makes him devoid of fear from any quarter. 5

अथ गृहक्षलेनिवारणम्
तक्रपिष्टेन तालेन लेपयेत् पुत्रिकाकृतम् ।
तामाघ्राय गृहाद्याति मक्षिका नात्र संशयः ॥ १ ॥

Driving away parasites, pests and insects
from the house

Pound Haritāla with Takra, apply the paste all over the body of some puppet and then place that puppet some where in the house. By merely seeing such a puppet all the houseflies, being afraid of its smell, will run away from the house 1

श्वेतार्कदुग्धकुल्माषं तिलचूर्णसमन्वितम् ।
अर्कपत्रेषु विन्यस्तं मूषिकान्तकरं गृहे ॥ २ ॥

Mix Kulmāṣa and powder of Tila in the milk of the Śvetārka tree and then apply the paste on the leaf of Arka tree. If such a treated leaf is kept in a house there will be no mice there, 2

तालकं छागविन्मूत्रं पलाण्डुं सह पेषयेत् ।
आलिप्य मूषिकं तेन जीवितञ्च विसर्जयेत् ।
तं दृष्ट्वा च गृहं त्यक्त्वा पलायन्ते हि मूषिकाः ॥ ३ ॥

Pound together Haritāla, excreta and urine of a she-goat and onion. Applying this paste on the body of a mouse leave it alive. Seeing this mouse all other mice will leave the house altogether. 3

गन्धकं हरितालञ्च ब्राह्मी त्रिकटुकं समम् ।
छागलीमूत्रं पिष्ट्वा लिप्तं मूषन्तु पूर्ववत् ॥ ४ ॥

Pound equal parts of sulphur, Haritāla, Brāhmī and Trikaṭu in the urine of a goat. Apply as before this paste on the body of a mouse and leave it. All other mice of the house, seeing that treated mouse would run away. 4

मघायां ब्रह्मनकं क्षेत्रे स्थापयेन्मधुकोद्धवम् ।
मक्षिकामूषिकाणाञ्च जायते तुण्डबन्धनम् ॥ ५ ॥

Dig out the root of Arka-vṛkṣa in the lunar mansion of

Maghā, mix it with yaṣṭi-madhu and place the mixture in the field of crops. This will shut the mouth of all the creatures such as flies and mice etc who destroy or eat away the grains. 5

रोहिषतृणपुष्पस्तु वर्त्तिमध्ये निवेशयेत् ।
तद्दीपदर्शनादेव क्षिप्रं नश्यन्ति मत्कुणाः ॥ ६ ॥

The twigs and flowers of Rohiṣa tree be enclosed in a wick and then that wick burnt in a lamp. Mere sight of this lamp will destroy all the small insects. 6

सोमराजस्य वृक्षस्य पल्लवाग्रेण वर्त्तिकाम् ।
कृत्वा दीपं प्रकुर्वीत मत्कुणश्च विनश्यति ॥ ७ ॥

Making a wick of the frontal portion of the leaves of Somarājī tree it should be burnt in a lamp This will, as before, destroy all the smaller insects. 7

अर्कतूलमयीं वर्त्ति भावयेत्तावकेन च ।
दीपं तत्कटुतेलेन निःशेषा यान्ति मत्कुणाः ॥ ८ ॥

Making a wick of the cotton of Arka fruit burn it in the bitter oil of Arka itself. This will destroy all kinds of flies and mice etc. 8

अर्जुनस्य फलं पुष्पं लाक्षा श्रीवासगुग्गुलुम् ।
श्वेतापराजितामूलं भल्लातकविडङ्गकम् ॥
धूपं सर्जरसोपेतं प्रदेयं गृहमध्यतः ।
सर्वाश्च मत्कुणामूषा गन्धाद्यान्ति दिशोदशः ॥ ९ ॥

Flowers and fruits of Arjuna tree, Lākṣā, Sandal, Cuggulu, root of Śvetāparājitā, Phallitaka and Biḍaṅga should all be mixed together and reduced to powder and then juice of Sarja be added to it. Giving incense of this compound in the house will make snakes mice, small insects and flies leave the house and run away in all directions. 9

गुडश्रीवासभल्लात विडङ्गं त्रिकलायुतम् ।
लाक्षारसोष्कपुष्पञ्च धूपोवृश्चिकसर्पहृत् ॥ १० ॥

Jaggery, Sandal, Bhallataka, Biṅga Triphalā and fruit of Arka should all be powdered and mixed with the resin of Lākṣā. Giving incense of this mixture to the house will destroy all the snakes and scorpions infesting the house. 10

सर्वरसकल्कमेदोऽजुंनमूलमरुचकं केतकनखविद्धः ।

एतैर्धूपो रचितः कीटभुजगमशकमक्षिकादिहरः ॥ ११ ॥

Sarvarasa (saline solution of the resin of Lākṣā), fat, root of Arjuna tree, Jhiṇṭī (Maruvaka), root of Ketakī and Nakhavidhā should all be mixed together. Wherever incense of this mixture is given there will be no snakes, mice, flies and other insects. 11

CHAPTER THREE

अथ उच्चाटनविधिः

मङ्गलवारं रात्री दमशानाङ्गार कृष्णवस्त्रेण कृत्वा रक्तसूत्रेण सम्बेष्ट्य यस्य गृहे परिक्षिपेत् सप्ताहाभ्यन्तरे तस्योच्चाटनं भवति ॥१॥

Creation of Aversion

On the night of a Tuesday obtaining a piece of coal of funeral pyre from the Cremation ground in a black cloth, binding it with a red thread and throwing it in the house of an enemy will cause a complete Aversion in him--there is no doubt about it. 1

पञ्चांगुलं चित्रकस्य कीलं ग्राह्यं पुनर्वसौ ।

सप्ताभिमन्त्रितं गेहे खनेदुच्चाटनं भवेत् ॥

मन्त्रस्तु : ॐ लोहितमुखे स्वाहा । अस्याष्टोत्तरतहस्र जपेन पुरश्चरणम् ॥ २ ॥

Make a five finger length of nail of the wood of Citraka tree in the lunar mansion of Punarvasū and consecrate it seven times with the mantra "Aum lohita mukhe svāhā." In whatever

house this consecrated nail is buried there will be complete aversion in the members. However, before using the mantra it should first be awakened by one thousand and eight Japas, 2

ख्यातमौडुम्बरं कीलं मन्त्रितं चतुरंगुलम् ।

तं यस्य निखनेद्गृहे तस्य चोच्चाटनं भवेत् ॥

मन्त्रस्तु : ॐ शिनि शिनि स्वाहा ॥ ३ ॥

Taking a four finger long piece of wood of Udumbara tree one should consecrate it with the mantra "Aum Śini Śini svāhā." In a house where this consecrated piece of wood is buried there will be aversion among the members of that house—there is no doubt about it. 3

भरण्यामंगुलैकन्तु उलूकस्यास्थिकीलकम् ।

सप्ताभिमन्त्रितं यस्य निखन्योच्चाटनं भवेत् ॥

मन्त्रस्तु : ॐ दह दह लह लह स्वाहा ॥ ४ ॥

Taking one finger length of an owl's bone in the lunar mansion of Bharanī consecrate it seven times with the mantra "Aum daha daha laha laha svāhā." Wherever this consecrated bone is buried there will be aversion in the members of the house. 4

काकोलूकस्य पक्षास्तु हुत्वा ह्यष्टाधिकं शतम् ।

यन्नाम्ना मन्त्रयोगेन समस्तोच्चाटनं भवेत् ॥

मन्त्रस्तु : ॐ नमो भगवते रुद्राय हुं दंष्ट्राकरालाय अमुकं सपुत्र-
बान्धवैः सह हन हन दह दह पच पच शीघ्रं उच्चाटय उच्चाटय हुं फट्
स्वाहा ठः ठः ॥ ५ ॥

In whomsoever name one hundred eight oblations of the feathers of crow and owl are poured in the fire with the recitation of the following mantra he with his entire family and relations would develop complete aversion. The mantra is "Aum namo bhagawate rudrāya hum daṁṣṭrākaraḷāya amukam (In place of Amukam substitute the name of the person whose aversion is intended) saputra bāndhavaiḥ saha han han daha

daha paca paca śighraṁ uccāṭaya uccāṭaya huṁ phaḥ svāhā
ṭhaḥ ṭhaḥ.” 5

लेपयेत्काकपित्तेन कीलमंगुलसम्भवम् ।

निखनेद्यस्य भवने तस्य चोच्चाटनं भवेत् ॥

मन्त्रस्तु : ॐ ह्रीं दण्डिन् दण्डिन् महादण्डिन् नमोऽस्तुते ठः ठः
॥ ६ ॥

Apply the bile of a crow on a nail of one finger in length and consecrate it with the mantra “Auṁ hrīṁ daṇḍin daṇḍin mahadaṇḍin namo'stute ṭhaḥ ṭhaḥ.” In any house where this consecrated nail will be buried there will be complete aversion among the members of the house. 6

मृतकस्य पुरुषस्य निर्माल्यं चेलमेव च ।

प्रेतालये समागृह्य यस्य गेहे निधापयेत् ।

अष्टम्याञ्च चतुर्दश्यां तथैवोच्चाटनं भवेत् ॥

सद्गतेन ज्ञान्ति ॥ ७ ॥

Bringing from the Cremation ground a piece of the shroud of some corpse and the garlands laid on that corpse on the eighth or fourteenth day of a fortnight and burying them in a house will create aversion among all the members of that house. Taking out these things from the house would restore normalcy and peace again. 7

श्वेत लाङ्गलिकामूलं स्थापयेद्यस्य वैश्मनि ।

निखन्य तु भवेत्तस्य सद्य उच्चाटनं ध्रुवम् ॥ ८ ॥

Taking the root of Śveta-lāṅgalikā and burying it in a house would cause aversion in the members of that house—there is absolutely no doubt about it. 8

CHAPTER FOUR

अथ विद्वेषणविधिः

एकहस्तेकाकपक्षमूलकस्य तथा परे ।

मन्त्रयित्वा मिलित्वाग्रं कृष्णसूत्रेण बन्धयेत् ।

अञ्जलिञ्च जले चैव तर्पयेद्धस्तपक्षकैः ।

एवं सप्तदिनं कुर्यादष्टोत्तरशतं जपेत् ।
विद्वेषो जायते तत्र महाकौतुकमद्भुतम् ॥ १ ॥

Dissension

Taking a crow's feather in one hand and an owl's feather in another one should recite the Mantra of Mahābhairava. Then putting both the feathers together in front of himself the Sādhaka should bind them with a black thread. Now, reciting the names of the persons between whom dissension is desired the Sādhaka, holding the two tied feathers in his hand perform Tarpaya (pouring water oblations). Doing so for one week and then reciting the Mahābhairava mantra (see below) one hundred and eight times will cause dissension between the desired persons.

मार्जारमूषिकोविष्टा साध्य पुत्तलिकां कृता ।

नीलवस्त्रेण सम्वेष्ट्य मन्त्रयित्वा शतेन च ।

विद्वेषो जायते तत्र भ्रातरो तत्पुत्रको ॥

मन्त्रस्तु : ॐ नमो महाभैरवाय श्मशानवासिन्यै अमुकामुकयोर्विद्वेषं
कुरु कुरु कुरुं फट् ॥ २ ॥

Taking the excreta of cats and mice the Sādhaka should prepare two puppets and wrap them with blue cloth. Now, reciting the names of persons between whom dissension is desired, the Sādhaka should recite the Mahābhairava mantra one hundred and eight times. This will cause serious dissension between the intended persons. Not only this, it will create dissension even between father and sons or between two real brothers.

The Mahābhairava mantra for the above rituals runs thus : "Aum namo Mahābhairavāya śmaśānavāsinyai amukā-mukayorvidveṣaṁ kuru kuru kuruṁ phaṭ."

एकहस्ते काकपक्षपुलकस्य तथापरे ।

दर्भेण धारयेद्यरनात् त्रिसप्ताहं जलाञ्जलिम् ।

रक्ताश्वमयपुष्पैक मन्त्रयुक्तं जलाञ्जलिम् ।

नित्यं नित्यं प्रदातव्यमष्टोत्तरसहस्रकम् ॥

परस्परं भवेद्द्वेषः सिद्धियाग उदाहृतः ।

ॐ नमः कटोटनी प्रमोटनीकी गौरी गौरी अमुकस्य अमुकेन सह
काकोलूकादिवत् कुरु कुरु स्वाहा ॥ ३ ॥

इति विद्वेषणविधि

Holding carefully with the finger a grass a feather of a crow in one hand and a feather of an owl in another the Sādhaka should pronounce the names of the persons between whom dissension is desired, offer one thousand eight oblations of water by joining both hands and putting red Karavīra flower in each oblation, and also recite this mantra every time : "Aum namaḥ kaṭoṭanī pramoṭanīkī gaurī gaurī amukasya amukena (here substitute the names of the persons between whom dissension is intended) saha kākolūkādīvat kuru kuru svāhā."

3

End of the section on Dissension

अथ व्याधिकरणं तन्निवारणञ्च

ॐ अमुकं हन हन स्वाहा । अनेन मन्त्रेण कटुतैलोकं त्रिकटु
जुहुयात् तदा शत्रुर्वधिरो भवति ॥ १ ॥

Inflicting and also curing Diseases.

Reciting the mantra "Aum amukam (here substitute the name of the person against whom the ritual is intended) han han svāhā," if the Sādhaka offers oblations of bitter oil mixed with Trikaṭu in fire his enemy would become deaf.

1

भल्लातकरसे गुञ्जां कुर्यादतिमुचूर्णितम् ।

सिपेद् गात्रे भवेत् कुष्ठं सिताक्षरैः पुनः सुधी ॥ २ ॥

Guñjā should be powdered with Bhallātaka juice. Now, on whose face this powder will be thrown he will develop leprosy. But if sugar, honey and milk mixed together is rubbed on his face he will be normal again.

2

वानरीफललोमानि विषं भल्लातचित्रकम् ।
 गुञ्जायुतं क्षिपेद् गात्रे स्याल्लूतावेदनाश्विता ॥
 उशीरचन्दनञ्चैव प्रियंगुरक्तचन्दनम् ।
 तगरं पेक्षयेत् तोयैर्लपाल्लूता विनाशनम् ॥ ३ ॥

Vānarīphala (a kind of creeper whose fruits have hair-like fibres on their outer body. Locally called Alkuśīra), Viśvā, Bhallātaka, Citraka and Guñja if mixed together and thrown on the body of an enemy he will develop Luta (a kind of cutaneous disease said to be produced by the moisture of a spider. It resembles to the cutaneous eruptions known as harpies), causing severe pain to the victim. But pounding Uśīra, sandal, Priyaṅgu, red Sandal and Tagar in water and applying it to the body of the victim would cure his disease. 3

शूकरपयतैललेपेन पानेन श्वेतकुष्ठहृत ।
 ताम्बूले इन्द्रगोपञ्च दत्त्वास्ये श्वेतकुष्ठकृत् ॥ ४ ॥

A pigs milk and oil whether applied to the body or drunk orally cures white leprosy. Giving a person the insect known as Indragopa wrapped in a betel leaf would also create white leprosy. 4

करवीरार्द्रकाष्ठेन तदावाय सुचूर्णयेत् ।
 खाने पानेऽर्पयेद्यस्य तस्य चक्षुः प्रणश्यति ॥ ५ ॥

Moist wood of Karavīra tree should be reduced to powder. If this powder, either wrapped in a betel leaf or in any other form, is given to a person to eat then that person would become blind. 5

ॐ चामुण्डे हन हन दह दह पच पच अमुकं गृह्ण गृह्ण स्वाहा ।
 अनेन निम्बपत्रं कटुतैलेन साध्यस्य नाम गृहीत्वा जुहुयात् स चाशु
 कुज्वरेण गृह्यते ॥

अनेन लवणाहुतिमष्टसहस्रं जुहुयात् स शूलेन कुज्वरेण गृह्यते ॥६॥
 If eight thousand oblations are given in fire with Nīma leaves mixed with some bitter oil with the recitation of the

mantra "Auṃ Cāmṇḍe hana hana daha daha paca paca Amukaṃ (substitute the name of the victim here) gr̥hṇa gr̥hṇa svāhā" then the victim will immediately suffer from a serious type of fever. 6

तालकं घृतबीजञ्च घनचूर्णन्तु भक्षणे ।

दत्तं मत्तो भवेच्छत्रु सिताक्षीरैः पुनः सुखी ॥ ७ ॥

If an enemy is made to eat a fine powder of Haritāla and Dhūrtabīja mixed together he will atonce become mad. But, if sweetened milk is given to him he will regain normalcy. 7

गोघृतं सैन्धवं तुल्यं वराहस्य पित्तकम् ।

अजाक्षीरेण तद्योऽयं पानेनोन्मत्तनाशनम् ॥ ८ ॥

If equal parts of cow's Ghṛta, Saindhava salt and bile of a pig mixed in goats milk is given to an insane person his insanity would be cured 8

CHAPTER FIVE

अथ मारणविधिः

नरास्थिकीलकं पुण्ये गृहियाच्चतुरंगुलम् ।

लिखनेत्तु गृहे यावत्तावत्तस्य कुलक्षयः ॥

मन्त्रस्तु : ॐ ह्रीं फट् स्वाहा । सहस्रजपात् सिद्धिः ॥१॥

Māraṇa or Liquidation

Obtain a four finger length of human bone in the lunar mansion of Puṣya. As long as this bone would be kept buried in a house so long the members of that house would be gradually liquidated. However, one should perform this ritual only after one thousand Japa of the mantra "Auṃ hrīm phat svāhā." 1

ॐ सुरेश्वराय स्वाहा । अनेन मन्त्रेण सर्पास्थ्यंगुलमात्रन्तु चाबलेषायां रिपोगृहे निखनेत् सप्तधा जप्तं मारयेद्विपुसन्ततिम् ॥ २ ॥

One finger length of a serpent's bone if consecrated seven times with the mantra "Auṁ Sureśvarāya svāhā" and buried in the house of an enemy in the lunar mansion of Āśleṣā then the children of that enemy would be liquidated. 2

अश्वास्थिकीलमश्विनां निखनेच्चतुरंगुलम् ।

शत्रुगृहे निहन्त्याशु कुटुम्बं वैरिणां कुले ।

मन्त्रन्तु : हुं हुं फट् स्वाहा । सप्ताभिमन्त्रितेन सिद्धिः ॥ ३ ॥

Consecrating seven times four finger length of a bone of horse with the mantra : "Huṁ Huṁ phaṭ svāhā", if it is buried in the house of an enemy in the lunar mansion of Āśvinī then the entire family of that enemy would be liquidated. 3

ॐ हं डां डीं हुं हूं डं डें डौं डौं डं डः अमुकं गृह्ण गृह्ण हुं हुं ठः ठः ।
अनेन नरास्थिकीलकं सहस्राभिमन्त्रितं चित्तमध्वे निखनेत् स ज्वरेण
नश्यति ।

अनेन मन्त्रेण मनुष्यास्थिकीलकं सहस्राभिमन्त्रितं यस्य गृहे निखने-
यस्य नाशना इमशाने वा निखनेतस्य नाशः स्यात् ॥ ४ ॥

Consecrating a thousand times a piece of human bone with the mantra : "Auṁ daṁ ḍaṁ ḍiṁ ḍuṁ ḍūṁ ḍeṁ ḍaiṁ ḍoṁ ḍauṁ ḍaṁ ḍaḥ amukāṁ (substitute amukāṁ with the name of the enemy) gṛhṇa gṛhṇa huṁ huṁ ṭaḥ ṭaḥ" and burying it either in the house of an enemy, or in the cremation ground, or throwing it in a burning pyre with the name of that enemy, the enemy would be Liquidated by a very severe type of fever. 4

आर्द्रायां निम्बवन्दाकं शत्रोः शयनमन्दिरे ।

निखनेनम्रियते शत्रुदृष्टे च पुनः सुधी ॥

तथा शिरीषवन्दाकं पूर्वोक्तेनोडुना हरेत् ।

शत्रुगर्भे स्थापयित्वा रिपोर्नाशो भविष्यति ॥ ५ ॥

Burying a parasite plant growing on a Nīma tree in the lunar mansion of Ārdrā in the bedroom of the enemy would

cause his death, but as soon as the plant is dug out the dead would regain consciousness.

Also keeping a parasite plant of Śirisa tree in the lunar mansion of Ārdrā in the house of an enemy would cause his death.

5

कृष्णवृषभरक्तेन गङ्गामृत्तिकया सह ।
तिलकं भालदेशे च कृत्वा सम्भाषयेत्तु यम् ।
विदः स्यात्तत्क्षणादेव प्रोज्झिते च शुभं भवेत् ॥ ६ ॥

Applying a Tilaka on his forehead with the blood of a black bull mixed with the clay of the river Ganges whomsoever a Sādhaka talks, that person would immediately be struck down. However, as soon as the Tilaka is rubbed off, the victim will regain his health.

6

कृष्णच्छागाश्वपादस्य खुरस्यं रोमकं हरेत् ।
कृष्ण कुक्कुटकाकस्य ग्राह्यं पक्षचतुष्टयम् ॥
सर्वं दग्ध्वा तु भाण्डास्तस्तद्भस्म जलसंयुतम् ।
ललाटे तिलकं कृत्वा वामहस्तकनिष्ठया ।
यं शिरो नम्यते तस्य वेधो भवति निश्चितम् ॥ ७ ॥

Obtain the hairs of the hoof of a goat and a horse and four feathers each of a black cock and a crow and reduce all these things to ash by burning them together. Now, mix water in this ash and put a Tilaka on the forehead with the little finger of the left hand. With this Tilaka on his forehead whomsoever the Sādhaka would bow down to salute that person would immediately be struck down.

7

वामदन्तं कुलीरस्य अधोभागस्य चाहरेत् ।
शराग्रे फलकं कुर्यान्धनुश्च घितिजेन्धनैः ।
गवां शिरां गुणं कृत्वा शत्रुं कुर्यान्ध मृण्मयम् ।
तद्वज्रातेन वाणेन स्मियते तत्क्षणाद्विप्रा ॥ ८ ॥

Take the left side tooth of the lower jaw of a crab and make it the head of an arrow. Make a bow of the wood of a

funeral pyre and the bowstring out of the vein of an animal (?). The enemy should be made out of clay. Now, as soon as an arrow is shot from the bow so made on the clay-enemy the real enemy would immediately die--there is no doubt about it. 8

रिपुविष्ठां वृश्चिकञ्च खनित्वा तु विनिक्षिपेत् ।
 आच्छाद्यवरवणेनाथ तत्पृष्ठे मृत्तिकां क्षिपेत् ।
 म्रियते मलरोधेन उद्धृतेन पुनः सुधी ॥ १ ॥
 इति मारण विधि समाप्त

Take the excreta of the enemy and a scorpion and putting these two things in a clay pot cover its mouth with clay. As soon as this pot is buried in a hole in the ground the bowels of the enemy would be choked and he would not be able to pass his stool, and may ultimately die. However, taking the buried pot out and throwing its contents would make the enemy normal again. 9

End of the section on methods for liquidation

अथ अश्वमारणम्
 कृष्णजीरकचूर्णेन अञ्जिताश्वो न पश्यति ।
 तत्रेण क्षालयेच्चक्षुः सुस्थो भवति घोटकः ॥ १० ॥

Liquidation of Horses

Application of the powder of black Jiraka in the eyes of the horse will make him blind but washing the eyes with Takra will make him normal again. 10

व्राणे छुत्तुन्दरीचूर्णं दत्ते पतित घोटकः ।
 सुस्थश्चन्दनपानेन नाशयान्तु न संशयः ॥ ११ ॥

Dry a dead musk-rat and then reduce it to powder. Making a horse smell this powder would make it fall on the ground. However, mixing sandal-paste in a little water and putting this

water in the nose of the horse would make it healthy again. 1-1

अश्वास्थिकीलमश्विन्यां कुर्यात् सप्तांगुलं पुनः ।

निखनेदश्वशालायां मारयत्येव घोटकान् ॥

मन्त्रस्तु : ॐ पच पच स्वाहा ॥ १२ ॥

If a seven finger length of a horse's bone in the lunar mansion of Aśvinī is buried in the stable of horses, no horse would enter the stable. But before doing so the Sādhaka should perform Japa of the mantra "Auṃ paca paca svāhā." 12

अथ रजकस्य वस्त्रनाशविधिः

ग्राहयेत् पूर्वफलगुण्यां जातीकाष्ठस्य कीलकम् ।

अष्टांगुलप्रमाणन्तु निखन्याद्राजकं गृहे ।

शताभिमन्त्रितं तेन तस्य वस्त्राणि नाशयेत् ।

ॐ कुम्भं स्वाहा ॥ १ ॥

Destroying the stock of clothings of a Washerman

Take an eight finger length of wood of Jātī tree in the lunar mansion of Purvā-phalgunī, consecrate it one hundred times with the mantra "Auṃ Kumbhaṃ svāhā" and bury it in the house of the washerman. This will destroy all the stock of clothings in his house. 1

अथ धीवरस्य मत्स्यनाशविधिः

संग्राह्य पूर्वफलगुण्यां बदरीकाष्ठकीलकम् ।

अष्टांगुलञ्च निखनेन्नाशयेद्धीवरे गृहे ॥

मन्त्रस्तु : ॐ जले स्वाहा ॥ १ ॥

Method for destroying the fishes of a fisherman

Take an eight finger length of wood of Badarī tree in the lunar mansion of Purva-phalgunī and bury it in the fisherman's house with the recitation of the Mantra "Auṃ Jale svāhā." This will destroy not only the fishes of the house but all the fishes of his water-pond if he owns any. 1

क्वात्तकायामकं काष्ठञ्च कीलकं अंगुलं क्षिपेत् ।

शत्रोर्वापि तडागादौ मत्स्यस्तत्र विनश्यति ॥ २ ॥

Take one finger length of wood of Ark tree in the lunar mansion of Kṛttikā and throw it in the pond of the enemy. This will destroy all the fishes of the reservoir. 2

अथ तैलिकस्य तैलनाशविधिः

मधुकाष्ठकीलकन्तु चित्रायां चतुरंगुलम् ।

निखनेत्तैलशालायां तैलं तत्र विनश्यति ॥

ॐ दह दह स्वाहा । अनेन मन्त्रेण सहस्रजपः ॥ १ ॥

Method of destroying the oil-stock
of an oil merchant

Reciting one thousand times the mantra "Auṁ dāha dāha svāhā," take four finger length of Yaṣṭimadhu and bury it in the house of the oil merchant in the lunar mansion of Citrā. This will destroy the entire stock of his Oil. 1

भल्लातकाष्टं चित्रायां निखनेत्तैलिके गृहे ।

अष्टांगुलं तदा तत्र ग्राहको नहि गच्छति ॥ २ ॥

If an eight finger length of wood of Bhallātaka tree is buried in the lunar mansion of Citrā in the house of the Oil-merchant no purchaser or customer would ever come to that merchant. 2

अथ दुग्धनाशविधिः

निक्षिपेदनुराधायां जम्बूकाष्ठस्य कीलकम् ।

अष्टांगुलं गोपगेहं गोदुग्धं परिणश्यति ॥ १ ॥

Method of destroying Milk

Throwing an eight finger length of wood of Jambū tree in the lunar mansion of Anurādhā in the house of a milk man will destroy his entire stock of milk. 1

अथ शाकनाशविधिः

गन्धकं चूर्णितं तत्र निक्षिपेज्जलमिश्रितम् ।

नश्यन्ति सर्वशाकानि शेषाण्यल्पबलानि च ॥ १ ॥

Method for the destruction of Crops.

Mixing sulphur powder in water and throwing it in the

field of an enemy would destroy all the crop of that field. If however, some crop escapes destruction it will have no healthy growth. 1

अथ ताम्बूलनाशविधिः

ॐ नवांगुलं पूगकाष्ठकीलकं निक्षिपेद् गृहे ।
ताम्बूलिकस्य क्षेत्रे वा ऋक्षे शतभिषाह्वये ।
तदा तस्य च ताम्बूलं नाशयेत्याशु निश्चितम् ॥ १ ॥

Method for the destruction of betel-leaves

Taking a nine finger-length of wood of betel-nut tree in the lunar mansion of Śatabhiṣā and throwing it either in the house or field of the betel-leaf-seller would destroy his entire stock--there is no doubt about it. 1

अथ मदिरानाशविधिः

षोडशांगुलकं कीलं कृत्तिकाया सितार्कजम् ।
शीण्डिकस्य गृहे क्षिप्तं मदिरां नाशयत्यलम् ॥ १ ॥
इति मारणम्

Method for the destruction of Wine

Taking sixteen finger-length of wood of Śvetārka tree in the lunar mansion of Kṛttikā and throwing it in the house of of a person who either manufactures wine or sells it, will destroy all the stock of wine in whatever stage of production it may be. 1

End of the Section on Liquidation

अथ काम्यसिद्धिः

पुण्याकं तु समागृह्य मूलं श्वेतार्कसम्भवम् ।
अंगुष्ठं प्रतिमां तस्य प्रतिमान्तु प्रपूजयेत् ।
गणनाथस्वरूपान्तु भक्त्या रक्ताश्वमारजैः ।
कुसुमैश्चापि गन्धाद्यैर्हविष्याशो जितेन्द्रियः ।
पूजयेद्द्वामसन्त्रेश्च तद्बीजानि नमोऽन्तकैः ।
यान् यान् प्रार्थयते कामान् मासैकेन तु तान् लभेत् ।
प्रत्येकं काम्यसिद्धयर्थं मासमेकं प्रपूजयेत् ।

गणेशबीजमाहः पञ्चान्तकं ॐ अन्तरीक्षाय स्वाहा । अनेन पूजयेत् ॥
ॐ ह्रीं पूर्वदयात् ॐ ह्रीं फट् स्वाहा ।

अनेन मन्त्रेण रक्ताश्वमारपुष्पाणि वृत्क्षौद्रयुतानि जुहुयात् । वाञ्छितं
ददाति । ॐ ह्रीं श्रीं मानसे सिद्धिं करि ह्रीं नमः । अनेन मन्त्रेण रक्त-
कुसुममेकं जप्त्वा नित्यं क्षिपेत् । एवं लक्षं जपेत् । ततो भगवती वनदा
अष्टगुणं नामेकगुणं ददाति ॥ १ ॥

इति कामसिद्धिः ।

Fulfilment of Desires

Take one finger length of the root of Śvetārka tree on a Sunday of the lunar mansion of Puṣya and make an idol of Gaṇeśa of the size of the thumb. Thereafter, subjugating the senses, eating only sacrificial food and with devotion the Sādhaka should worship that idol with the Bijamantra, red Karavīra flowers and fragrances. By doing so whatever be the desire of the Sādhaka that will be fulfilled within one month. But for the fulfilment of each desire the Sādhaka should worship the idol daily for one month. The worship should, as indicated above, be done with the Bija-mantra "Auṁ Antarīkṣāya svāhā." Thereafter with the mantra "Auṁ hrīm̐ pūrvadayāt auṁ hrīm̐ phaṭ svāhā," the Sādhaka should perform Homa (offer oblations in the sacrificial fire) with red Karavīra flowers mixed with Ghṛta and honey. Worshipping only in this manner the God pleases and fulfills the desires. Apart from this a Sādhaka should offer red Karavīra flowers to the God with the recitation of the mantra "Auṁ hrīm̐ Śrīm̐ m̐nase siddhikarī hrīm̐ namaḥ." In this manner offering one lac (1,00,000) flowers reciting the mantra everytime a flower is offered. Thus the boon-giver Goddess Bhagavatī is pleased and fulfills all the desires of the Sādhaka.

End of the section on Fulfilment of Wishes

अथ वाक्सिद्धिः

कृत्तिकायां स्नुहीवृक्षवन्दाकञ्च धारयेत् करे ।
 वाक्सिद्धिर्भवेत्तस्य महाश्चर्यमिदं स्मृतम् ॥
 अनेन ग्राहयेत् स्वातीनक्षत्रे वदरीभवम् ।
 बन्दाकं तत्करे धृत्वा यद्वस्तु प्रार्थ्यते जनैः ॥
 तत्क्षणात् प्राप्यते सर्वं मन्त्रमन्त्रैव कथ्यते ।
 ॐ अन्तरीक्षाय स्वाहा । अनेन ग्राहयेत् ॥ १ ॥

Supernatural perfection of Speech

Wearing on the hands the parasite plant growing on Snuhī tree in the lunar mansion of Kṛttikā with the recitation of the mantra : "Auṁ Antarīkṣāya svāhā," provides supernatural perfection of Speech—this is an extraordinary miracle.

Wearing on the hands the parasite plant growing on the Badarī tree in the lunar mansion of Svātī with the recitation of the same mantra (See para 1 above) the Sādhaka gets any and everything which he desires.

1

अथ धनधान्यादीनामक्षयप्रकरणम्

बन्दाकन्तु मघानृक्षे बहुवारकवृक्षजम् ।
 धान्यागारे प्रदातव्यमक्षयं भवति ध्रुवम् ॥ १ ॥

Making wealth and food-grains inexhaustible

Collecting the parasite plant growing on the Bahuvāraka tree in the lunar mansion of Maghā and keeping it in the granary makes it definitely inexhaustible.

1

शेफालिकाया बन्दाकं हस्तयाञ्च समुद्धरेत् ।
 धान्यमग्रे तु संस्थाप्य तद्धान्यमक्षयं भवेत् ॥ २ ॥

Taking a parasite plant growing on the Śephālikā tree in the lunar mansion of Hasta and placing it in the granary will make the stock of grains inexhaustible.

2

भरण्यां कुशवन्दाकं गृहीत्वा स्यापयेद्बुधः ।
 सम्पूर्णं धनधान्यान्त्यत्य करोत्यक्षयं ध्रुवम् ॥ ३ ॥

Taking a parasite plant growing on Kuśa tree in the lunar

mansion of Bharanī, if a wise man puts it in his granary then all his wealth and foodgrains would definitely become inexhaustible. 3

उडुम्बरस्य वन्दाकं रोहिण्यां ग्राहयेद् बुधः ।

स्थापयेत् सञ्चितार्थान्त्य सदा भवति चाक्षयम् ॥

ॐ नमो धनदाय स्वाहा । मन्त्रेण मन्त्रितं कृत्वा मन्त्रं तत्रैव कथ्यते ॥ ४ ॥

A wise man taking a parasite plant growing on the Udumbara tree in the lunar mansion of Rohiṇī, consecrating it with the mantra "Aum namo Dhanādāya svāhā" and again reciting this very mantra puts that parasite plant in his treasury, his wealth would become inexhaustible. 4

अथ किन्नरीकरणम्

जातीपत्रं कणां लाजा मातुलुङ्गदलं मधु ।

पलं लेह्यं भवेन्नादः किन्नराधिक एव च ॥ १ ॥

Method for making the Voice melodious

Leaves of Jātī tree, Kaṇā, Lājā, the leaves of Matulūṅga and Madhu (honey) should all be ground together. Taking one pala of this medicine daily will make the voice even more melodious than Kinnaras (a kind of Demi-gods who are said to possess a very melodious voice). 1

शुण्ठी च शर्करा चैव क्षौद्रेण सह संयुता ।

कोकिलस्वर एव स्याद् गुटिकाभुक्तिमावतः ॥ २ ॥

Sugar and honey should be mixed with the powder of Śuṇṭhī and then pills be made out of this mixture. Taking a pill daily will make the voice sweeter than that of a Cuckoo. 2

निर्गुण्डीमूलचूर्णन्तु तिलतैलेन यो लिहेत् ।

कण्ठशुद्धिर्भवेत्तस्य किन्नरैः सह गीयते ॥ ३ ॥

Mixing the powder of Nirguṇḍī in Til oil and taking it daily would enable the Sādhaka to sing along with the Kinnaras 3

विभीतकं कणा शुष्ठी सैन्धवं त्वक् समं समम् ।

गोमूत्रेण पिबेत् कर्षं किन्नरैः सह गीयते ॥ ४ ॥

Take Baherā, Kaṇā, Śunthī, Saindhava salt and Tvaka (Dalcīnī) in equal quantities and mix them with a cow's urine. Taking 2 tolas of this mixture daily makes the voice so melodious that the Sādhaka can sing with the Kinnaras. 4

अथ चक्षुष्य प्रकरणम्

श्वेतपुनर्नवामूलं घृतपिष्टं सदाञ्जयेत् ।

जलस्त्रावं निहन्त्याशुतनमूलञ्च निशायुतम् ।

अञ्जने नेत्ररोगाणि न भवन्ति कदाचन ॥ १ ॥

Treatment of Eyes

Root of white Punarnavā should be ground in Ghṛta. Daily application of this as collyrium to the eyes will cure the diseases of excessive water discharge from the eyes. The same root ground with Haridrā and its application to the eyes as a collyrium will cure the eyes of pains if any. 1

शम्बुकम्बा वराटम्बा दग्धं शुष्कं विचूर्णितम् ।

अञ्जयेन्नवनीतेन हन्ति पुष्पं चिरन्तनम् ॥ २ ॥

Sambukambā or Varāṭambā should be dried, burnt and then reduced to a fine powder. Mixing this powder in pure butter and then applying it as a collyrium to the eyes cures even white spots in the black portion of the eyes. 2

वर्षाकाले काकमाची समूला तैलपाचिता ।

खादयेत् स मासतश्चक्षु गृध्रदृष्टिर्भवेत् समम् ॥ ३ ॥

Taking in the rainy season a Kākamācī plant with its roots cook it in oil. Taking this oil for a month makes the eyesight as sharp as that of a vulture. 3

जयन्ती चाभयावाथ पिष्ट्वा स्तन्यै निशन्धहृत् ।

शोणितं चर्मकोषञ्च मांसवृद्धिञ्च नाशयेत् ॥ ४ ॥

Pound Haritaki or seed of Jayantī in the milk of a woman's breast. Application of this as collyrium to the eyes

cures diseases like night blindness, discharge of blood from the eyes and overgrowth of flesh around the eyes. 4

हरीतकी वचा कुष्ठं पिप्पली मरिचान च ।
विभीतकस्य मज्जा च शङ्खनाभिर्मनःशिला ।
सर्वसमेत् समं कृत्वा छागीक्षीरेण पेययेत् ।
नाशयेत्तिमिरं कण्ठं पटलाग्न्यर्बुदानि च ।
अधिकानि च मांसानि यश्च रात्रौ न पश्यति ॥
अपि द्विवाषिकं पुष्पं मासेनैकेन नाशयेत् ।
वटिश्चन्द्रोदया नाम नृणां दृष्टि प्रसादिनी ।
छायाशुष्का वटिकार्या नाम चन्द्रोदयावटि ॥ ५ ॥

Harītakī, Vaca, Kuṣṭha, Pippalī, Marica, core of Vibhītaka, Śaṅkhanābhi and Maṇaḥśilā should all be taken in equal quantities and pounded in a goats milk and pills made out of this paste. These pills be dried in shade. This is called Candrodayā pill. Using these pills as a collyrium and applied to the eyes cures the eyesight, itching, partial blindness, cataract, excessive growth of flesh around the eyes and night blindness. If this great medicine is used for one month continuously it destroys even two year old white spot of the eye. In short, this Candrodayā pill sharpens the eyesight and keeps the eye free of diseases.

A person who, discarding unhealthy food, in the evening takes Triphalā powder mixed with Ghṛta and honey, becomes free of every kind of disease of the eye. 5

बधिरतानाशनकीटविनाशनं श्रुति

शक्तिवृद्धिकरणञ्च

दशमूलकषायेणतैलप्रस्थं विपाचयेत् ।

एतत् कल्कं प्रदायैव वाधिर्ये परमौषधम् ॥ १ ॥

Curing deafness and improving the

power of hearing

Cook well the Kwātha of Daśamūla with its one fourth

quantity of oil. During the process of cooking add a little more of Daśamūla. The medicine which is prepared thus destroys deafness

Daśamūla consists of ten herbs, viz., Trikaṇṭaka, both kinds of Bīhaṭīs, Pīṭhaparṇī Vidārīgandha, Bilva, Agnimantha, Tuṇṭuka, Paṭala and Kaśmarī. 1

मनःशिलापामार्गोऽयं मूलं चूर्णमधुप्लुतम् ।

भक्षयेत् कर्षमात्रन्तु वधिरत्वप्रशान्तये ॥ २ ॥

The powder of Maṇaśilā and the root of Apāmārga mixed with honey if taken 2 Tolas daily will cure deafness. 2

लशुनामलकं तालं पिष्ट्वा तैले चतुर्गुणे ।

तैलाच्चतुर्गुणं क्षीरं पाच्यं तैलावशेषितम् ।

तत्तैलं निक्षिपेत् कर्णे वधिर्यश्च विनाशयेत् ॥ ३ ॥

Taking equal quantities of Garlic, Āmalakī, Haritāla with four times oil should be pounded together. Then all these should be cooked in a pot with milk taken four times of oil. When all the milk is burnt up and only oil remains then the pot should be removed from the fire. Introducing a few drops of this oil daily in the ears cures deafness. 3

दन्तेन चर्वयेन्मूलं नन्द्यावर्त्तपलाशयोः ।

तस्माली प्ररिते कर्णे घृत्वं गोमक्षिकां ब्रजेत् ॥ ४ ॥

Tagara and the root of Palāśa tree should be chewed. Thereafter either the chewed residue or its juice if dropped in the ear will destroy any insect which may have crept in the ear. 4

नीलीब्रध्नरसे तैलं सिद्धं काञ्जिकसंयुतम् ।

कदुश्चपूरणात् कर्णे निःशेषकृमिनाशनः ॥ ५ ॥

The juice of Nīlībradhna should be cooked in oil and mixed with Kāñjī. Introducing a few drops of this juice when it is tepid will destroy all kinds of insects which may be there in the ear. 5

वराहोत्थेन तैलेन लेपात् कर्णं विवर्द्धयेत् ।
चर्मचटकरवतेन लेपात् कर्णं विवर्द्धयेत् ॥ ६ ॥

Rubbing either a pig's oil or blood of Carmacaṣaka to the ear increases its size. 6

अश्वगन्धा वचा कुष्ठं गजपिप्पलिका समम् ।
महिषीनवनीतेन लेपात् कर्णं विवर्द्धयेत् ॥ ७ ॥

Taking equal parts Aśvagandhā, Vaca, Kuṣṭha and Cajapippalī they should all be reduced to a fine powder. Rubbing the ear with this powder mixed with a buffalo's butter increases the hearing power. 7

सिद्धार्थं बृहती चैव ह्यपामार्गं समं समम् ।
छागक्षीरैः प्रलेपोऽयं कर्णपाली विवर्द्धयेत् ॥ ८ ॥

Pounding together equal quantities of Siddhārtha, Bṛhatī and Apāmārga and then mixing in this paste the milk of a goat, if rubbed on the ear, will increase the lobes of the ears. 8

अथ दन्तदृढीकरणम्
ताम्रपात्रे क्षणपाच्यमभयाचूर्णकं मधु ।
पिष्ट्वा च गुटिका कार्या दन्तैर्धार्या किमि हरेत् ॥ १ ॥
Strengthening the Dentures

Cook for a few seconds the powder of Harītaki and honey in a copper vessel. Thereafter pounding them well prepare pills out of the paste. Keeping this pill in the mouth destroys all the germs of the teeth. 1

दन्तधार्यं स्नुहीमूलं किमिनाशं करोत्पलम् ।
कासीसं घृतसम्पक्वं धार्यं दन्ते व्यथापहम् ॥ २ ॥

Putting in the mouth the root of Snuhī plant destroys dental germs. Cooking Kāśīsa with Ghṛta and then putting it in the mouth cures toothache. 2

जातीकोलकपत्रं वा च वयेत् प्रातरस्थितः ।
स्थिराः स्युः श्लिष्यता दन्तास्तत्काण्डे दन्तधावनात् ॥ ३ ॥

Chewing the leaves of Jātī tree or Kolaka tree after getting up in the morning and using the thin twig of the same tree for cleaning the teeth makes even loose teeth fixed again. 3

उद्धृतदन्तस्थिरकरं कार्यं बकुलचवंगात् ।

बकुलस्य च बीजन्तु पिष्ट्वा चोष्णेन वारिणा ।

मुखे च धारयेद्धीमान् दन्तदाढ्यंकरं परम् ॥ ४ ॥

Even a tooth which needs extraction can be made healthy and firm again by chewing the Bakula fruit. Pound the seeds of Bakula fruit, boil them in pure water. Now, gargling with this water when it is tepid also makes teeth firm. 4

बकुलस्य त्वचं क्वाथमुष्णं वक्त्रेण धारयेत् ।

तृढाः स्युश्चलिता दन्ताः सप्ताहान्नात्र संशयः ॥ ५ ॥

Boil the bark of Bakula tree in water and hold that water in the mouth when it is bearably warm. Doing so for seven days will make even loose teeth firm again. 5

सर्पविद्या

ब्राह्मणः श्वेतवर्णस्ति क्षत्रियाः रक्तवर्णकाः ।

वैश्यस्तु पीतवर्णा स्मृः कृष्णवर्णास्तु शूद्रकः ॥ १ ॥

Science of Serpents

White snakes are known as Brāhmaṇas, red are Kṣatriyas; yellow are Vaiśyas and the black are Śūdras. 1

अनन्तः कुलिरश्चैव वासुकीः शङ्खपालकः ।

तक्षकश्च महापद्म कर्कोटः पद्म एव च ।

कुलनागाष्टकं ह्येतत् तेषां बिह्वं शिवोदितम् ॥ २ ॥

There are eight families of Serpents viz. Ananta, Kulika, Vāsukī, Śaṅkhaṇḍapālaka, Takṣaka, Mahāpadma, Karkoṭaka and Padma. The different characteristics of these eight kinds of serpents as described by Lord Śiva, are as follows : 2

श्वेतपद्ममनन्तस्य मूर्द्धं पृष्ठे च दृश्यते ।

शङ्खं शेषस्य शिरसि वासुकेः पृष्ठे उत्पलम् ।

त्रिनेत्राङ्गन्तु कर्कोटस्तक्षकः शशकाङ्कितः ।
जलत्रिशूलचन्द्रार्द्धं शङ्खपालस्य मूर्धनि ।
राजवर्तु ममो विन्दुर्महापद्मस्य पृष्ठतः ।
पद्मपृष्ठं च दृश्यन्ते सुरक्ताः पञ्च विन्दवाः ।
एवं योवेत्ति जात्यादीन् नाम चिह्नं शिवोदितम् ॥
तस्य मन्त्रौषधान्येव सिद्धयन्ते नान्यथा पुनः ।
दूरतस्तस्य सर्पाद्याः पतन्ति गरुडे यथा ।
व्यालख्या नाम तच्चिह्नं शिवेनोक्तं यथा पुरा ॥ ३ ॥

Ananta has a white lotus mark on his head and back; Kulika has a mark of Conchshell on his head; Vāsukī has a lotus on his back; Karkoṭa has a mark like three eyes on his breast; Takṣaka has the outline of a hare on his body; Śaṅkhapāla has a Taiśūla and crescent sign on his head; Mahāpadma has on his back the dots of various colours; and the serpent named Padma has five red dots on his back. In this manner a person who can identify the names and species of serpents on the basis of the characteristic marks described by Lord Mahādeva, his mantra and medicines become successful and the serpents on just seeing such a man run away from him.

3

ज्ञेयोदशविधो दंशो भुजङ्गानां भिषग्वरैः ।
भीतोन्मत्तः क्षुधार्तश्च आक्रान्तो विषदर्पितः ।
आहारेच्छुः सरोषश्च स्वस्थानपरिरक्षणे ।
नवमो वैरिसन्धानो दशमः कालसंज्ञकः ॥ ४ ॥

Serpent-bites also have been declared to be of ten kinds, i. e. Bhīta (fearful), Unmatta (frantic), Kṣudhārta (hungry), Ākrānta (overrun or tormented), Viṣa-darpita (pride of poison), Āhārecchā (desirous of food), Roṣayukta (angry), Sva-sthāna-parirakṣaka (protecting his living place), Vairi-sandhāna (for taking revenge) and Kāla (Death).

4

उद्याने जीर्णकूपे च वटशृङ्गाटचत्वरे ।
 शुष्कवृक्षे श्मशाने च प्लक्षम्लेच्छातशिग्रके ॥
 देवतायतनागारे तथा च शाकवृक्षके ।
 एषु स्थानेषु ये दृष्टास्ते न जीवन्ति मानवाः ॥ ५ ॥

A person bitten by a snake in these places, i. e. garden, delapidated well, Vata-vrkṣa, dry tree, cremation ground, Plakṣa tree, Śigru tree, temple, and vegetable plants, will definitely die. 5

भ्रूमध्ये चाधरेमूर्ध्नि जंघे नेत्रे भ्रुवोस्तथा ।
 ग्रीवाचिबुककण्ठेषु करमध्ये च तालुके ॥
 स्तनयोः स्कन्धयोः कुक्षौ लिङ्गवृषणनाभिषु ।
 मर्मसन्धिषु सर्वत्र सर्पदष्टो न जीवति ॥ ६ ॥

Between the eyebrows, lips, forehead, thighs, eyes, on the neck, cheeks, throat, middle of the hand, palate, breasts, the shoulders, belly, penis, testicles, navel, and vital joints are the places where if a person is bitten by a snake will never survive. 6

रवौ भौमे शनेवारि सर्पदष्टो न जीवति ।
 अष्टमी पञ्चमी पूर्णा अमावस्या चतुर्दशी ।
 अशुभास्तितथया प्रोक्ता सर्पदष्टविनाशिकाः ॥ ७ ॥

A person bitten by snakes on Sundays, Tuesday and Saturday never survives. Aṣṭamī, Pañcamī, Pūrṇimā, Amāvasyā and Caturdaśī have been said to be inauspicious days of the fortnight and a person bitten on these days definitely dies. 7

कृत्तिका श्रवणा मूला विशाखा भरणी तथा ।
 पूर्वास्तित्तथया चित्राश्लेषा दशै न जीवति ॥ ८ ॥

Kṛttikā, Śravaṇa, Mūla, Viśākhā, Bharanī, Purvāṣāḍhā, Purvāphālgunī, Purva-bhādrapadā, Citrā and Aśvinī are the lunar mansion in which a person bitten by a snake will have no hope for survival. 8

मध्याह्ने सन्धयोश्चैव ह्यद्वरात्रे निशात्यये ।

कालवेला वारवेला सर्पदष्टो न जीवति ॥ ९ ॥

Mid-day, morning and evening, midnight and later part of the night have been said to be the times of death and attack. Therefore a person bitten by a snake in these times can never be saved. 9

सर्पस्य तालुकामध्ये दन्तो योऽकुशसन्निभः ।

विमुञ्चति विषं घोरं तेनायं कालसंज्ञकः ॥ १० ॥

Hook-like teeth which are situated in the palate of the snakes discharge deadly poison which is called Kāla (Death personified). 10

चक्राकृतिश्च वा दंशः पक्वजम्बूफलाकृतिः ।

सुनीलः श्वेतरक्तो वा त्रिदशोऽपि न जीवति ॥ ११ ॥

If the place of snake-bite looks like a discus or ripe Jambū fruit or blue or white or red then even the Gods cannot save the victim. 11

वेदना दंशमूले वा नष्टदंशोऽथवा भवेत् ।

तत्क्षणात्तीव्रदाहश्च सोऽपि कालेन भक्षितः ॥ १२ ॥

If at the bitten spot there is intense pain or the mark of the bite is not visible, or if there is intense burning sensation then one should conclude that the victim will definitely be devoured by Death. 12

सेचनादुदकेनाथ शीतलेन मुहुर्मुहुः ।

रोमाञ्चो न भवेद्यस्य तं विद्यात् कालभक्षितम् ॥ १३ ॥

If by repeatedly throwing cold water on the body of a victim of snake bite there is no sensation of thrill of the hairs—that is the body-hairs of the victim do not become erect when cold water is thrown on him, then he should be treated as devoured by Death. 13

स्रवेन्मूत्रं पुरीषं वा हृच्छूलं छदिदाहकृत् ।

सानुनासिकया वाक्यं सन्धिभेदमथापि वा ।

ताम्राभं नेत्रयुगलं अथवा काकनीलकम् ।
वियोगोदेवदद्याद्य स्तं विद्यात् कालपार्श्वगम् ॥ १४ ॥

The symptoms of a possible death of snake-bitten person are as follows : Discharge of urine and faeces, pain in the heart, nausea, burning sensation in the body, nasal voice, pain in the joints and the colour of eyes either copper-like or blue. 14

सोमं सूर्यं तथा दीप्तं न पश्यति च तारकम् ।
दर्पणे सलिले वा घृततैलेऽथवा मुखम् ।
न पश्येद्वीक्ष्यमाणोऽपि कालदष्टो न संशयः ॥ १५ ॥

If the eyes of a victim of snake bite are unable to see sun, moon or stars, or unable to see his own image in a mirror, still water, Ghṛta or oil, then it should be concluded that he has been bitten by Kāla himself. 15

ज्ञाता कालमकालञ्च पश्चाद्भेषजामाचरेत् ।
सर्पदंशे विषं नास्ति कालदष्टो न जीवति ।
तस्य तत्रापि कर्तव्यं चिकित्सा जीवनावधि ।
रसदिव्योषधीनाञ्च प्रभावात् कालजिह्मवेत् ॥ १६ ॥

Only after ascertaining the above symptoms of a snake-bitten person should the doctor start his treatment. If the poison has pervaded in the entire body then the death is definite. Yet, so long a snake-bitten person is alive, it is necessary to continue the treatment because sometimes even the Kāla (personified Death) is defeated by certain divine medicines (Divyausadhi). 16

सर्पविषोजि कथनम्
श्वेतापराजितामूलं देवदानीयमूलकम् ।
वारिणा पेयितं नस्यं कालदष्टोऽपि जीवति ॥ १ ॥

Description of medicines against
serpent-poison

Pound the roots of Śvetāparājītā and Devadānī in water.

Introducing a few drops of this medicine into the nose of the victim of snake-bite may save him. 1

दधिमधुनवनीतं पिप्पलीशुङ्गवेरम् ।
मरिचमपि च कुष्ठं चाष्टमं सैन्धवञ्च ।
यदि ददाति सारोषस्तप्तको वासुकिर्वा ।
यमसदनगतः स्यादानयेत्तत्क्षणेन ॥ २ ॥

Curd, honey, butter, Pippalī, Śṛṅgavera, Marica, Kuṣṭha, and Saindhava salt --taking these eight medicines together would bring the victim from the abode of God of Death, even if he has been bitten by an angry Takṣaka or Vāsukī. 2

कटुकी मुषलीमूलं पीत्वा तोयैर्विषापहा ।
वृश्चिकावीरणामूलं लेपात् सर्पविषापहम् ॥ ३ ॥

Mixing Kuṭakī and the powder of the root of Muśalī and taking it with water destroys the serpent-poison. The roots of Vṛścika and Vīraṇa should be pounded together and the paste applied at the place of the snake-bite. This will destroy the effect of the poison. 3

सोमराजीबीजचूर्णं सकृद्गोमूत्रभाजितम् ।
चराचरविषघ्नन्तं मृतसंज्ञावनं पिबेत् ॥ ४ ॥

Dissolving the powder of the seed of Somarājī in the urine of a cow becomes a Mṛtasañjīvanī (which can save from the clutches of death) and it can destroy all the poisons originating either from movable or immovable sources. 4

गोमूत्रेनंरमूत्रैर्वा पुराणेन घृतेन वा ।
हरिद्रा पानमात्रेण विषं हन्ति चराचरम् ।
दशवर्षात् परं सर्पिः पुराणमितिकथ्यते ॥ ५ ॥

Mix Haridrā with the urine either of a cow or of a man, or with old Ghr̥ta. This will destroy all the poisons originating either from movable or immovable sources. Old Ghr̥ta is the one which may be older than ten years or more. 5

यदि सर्पविषात्तानां सर्वस्थानगतं विषम् ।
गोक्षीरैः रजनीं क्वाथं पिबेत् सर्वविषापहम् ॥ ६ ॥

If the poison has pervaded the entire body then the victim of snake-bite should be made to drink cow's milk and Haridrā Kwātha which is said to be the destroyer of all types of poisons. 6

गोक्षीरैः रजनीकुष्ठं क्वाथ्यमानं विषापहम् ।
हरिद्राकुष्ठमध्वाज्यं भुक्तं सर्वविषापहम् ॥ ७ ॥

Drinking the Kwātha of Haridrā, Kuṣṭha and cow's milk destroys the poison. Taking Haridrā, Kuṣṭha, honey and Ghr̥ta mixed together destroys all kinds of poisons. 7

कटुकी जम्बुमूलम्वा तक्राधनैर्वा पिबेज्जलैः ।
तत्क्षणाद्वमयेच्छीघ्रं विषयोगाद्विमुच्यते ॥ ८ ॥

If the poison has spread all over the body then the fruit or root of Jambū tree should be pounded with Takra and water and drunk. The patient will immediately vomit. The process should be repeated till the vomitted liquid becomes clear. Thus the patient may soon become healthy. 8

कुंकुमालक्तकं लोध्रः शिला चैवायरोचना ।
गुटिकालेपनाद्वन्ति विषं स्थावरजङ्गमम् ॥ ९ ॥

Kuṁkuma, Alaktaka, Lodhra, Manahsilā and Gorocana should all be pounded together and pills made out of this paste. When poison has entered the body then these pills reduced to paste again be applied to the body of the victim. This will destroy the poison originating either from movable or immovable source. 9

पिप्पली मरिचं कुष्ठं गृह्णन् मनःशिलाम् ।
तालकं सर्पपाः श्वेता गवां क्षीरेण लोडयेत् ॥
गुटिकाञ्जननस्येन पानाभ्यञ्जनलेपनात् ।
तत्क्षणेनापि दष्टस्य निर्विषी कुरुते क्षणात् ॥ १० ॥

Pippalī, Marica, Kuṣṭha, Gīhadhūma, Manāḥśilā Haritālā and white mustard should all be well pounded together in cow's milk. Later on, using the paste as a collyrium, nasal drop and as unguent for rubbing over the body will cure the victim even if he has been bitten by a deadly serpent like Takṣaka.

10

अपराजितामूलन्तु घृतेन त्वग्गतं विषम् ।
पयसा रक्तगं हन्ति मांसगं कुष्ठचूर्णतः ।
अस्थिगं रजनीयुक्तं भेदोगं काकलीयुतम् ॥
मज्जागं पिप्पलीयुक्तं चण्डालीकन्दसंयुतम् ।
शुक्रगं हन्ति संहितं तस्माद्देयापराजिता ॥ ११ ॥

The root of Aparājita taken with Ghṛta cures the poison if it is confined to skin. Root of Aparājita taken with milk cures the poison if it has reached the blood. This very medicine taken with different herbs will cure the victim if the poison has reached different parts of his body, viz., (i) taken with powder of Kuṣṭha cures the poison of the flesh (ii) taken with Haridrā cures the poison of the bones; (iii) taken with Kākālī cures the poison of the fat; (iv) taken with Pippalī cures the poison of the marrow; and (v) taken with the Cāṇḍālīkanda cures the poison of the semen. If the poison has pervaded into the body then the root of Aparājita should be used.

11

अत्यन्त विषरोगात्तन् जलमध्ये विनिक्षिपेत् ॥ १२ ॥

If a snake-bitten person is in a very serious condition then he should be thrown into the water.

12

मसुरं निम्बपत्राभ्यां खादन्मेवगते रवौ ।

अब्दमेकं न भीतिः स्याद्विषात्तस्य न संखयः ॥ १३ ॥

Beginning from the day the sun is in the Zodiac sign of Meṣa (Aries) if Masūra and leaves of Nīma are taken for one year then there will be no fear from the poison of any kind.

13

मसुरं निम्बपत्राभ्यां योऽस्ति मेषगते रवौ ।
अतिरोषान्वितस्तस्य तक्षकः किं करिष्यति ॥ १४ ॥

इति सर्पविषनिवारणविधिः

Even an extremely angry Takṣaka can do no harm to a person who takes Maśūra and leaves of Nīma tree in the month of Vaiśākha. 14

End of the section on the methods
for the cure of serpent-poison.

अथ वृश्चिकविषनाशनम्
शिरीषबीजं गोमेदं दाडिमस्य च मूलकम् ।
अर्कक्षीरयुतं हन्ति धूपोवृश्चिकजं विषम् ॥ १ ॥

Destruction of the poison of Scorpions

Śirīṣa-bīja, cow's fat, root of pomegranate tree and milk of an Arka tree should all be mixed together. Giving incense of this mixture at the place of the sting of the scorpion destroys the poison. 1

हिगुलजललेपेन वृश्चिकोत्थं विषं हरेत् ॥ २ ॥

Rubbing Hingula mixed in water at the place of the sting destroys the poison. 2

कार्पासमूलं चवित्वा विषजित् कर्णफूत्कृते ॥ ३ ॥

Chewing the root of Kārpāsa one should blow into the ear of the person stung by a scorpion. This will relieve the effect of the poison. 3

सिक्कयकं सप्तधा भाव्यं स्नुह्यर्कपयसात्पे ।
तप्तं वह्निना स्पृष्टं दंशस्थाने विषं हरेत् ॥ ४ ॥

Taking wax dissolve it seven times in the milks of Snuhi and Arka tree. Later on if this heated a little and applied to the place of sting will destroy the poison of a scorpion. 4

पुत्रजीव फलन्मज्जां पलाशोत्थं करञ्जकम् ।
मज्जां तोयैः प्रलेपोऽयं हन्ति वृश्चिकजं विषम् ॥ ५ ॥

The marrow of the fruits of Putrajīva, Palāśa and Karañja should be pounded in water and rubbed at the place of the sting of a scorpion will destroy the poison. 5

बकुलत्वचबीजं वा निष्पीडय दंशनस्थले ।

प्रलेपाद्वृश्चिकविष नाशनञ्चाभिमन्त्रितम् ।

ॐ झं हुं यं त्रं छं वं बं लं क्षं ए ऐ ओ औ हं हः ॥ ६ ॥

Pounding marrow of the seed of Bakula and consecrating it with the mantra "Aum jham hum yam nam nam vani bam lam kṣam e ai o au ham haḥ" apply it at the place of the sting. This will definitely destroy the poison of the scorpion. 6

हां ह्रीं मं चं ॐ इति मन्त्रेण ओलवृन्तमभिमन्त्र्य तेन मार्जनाद्वृश्चिकविषनाशो भवति । शिवेन भाषितो योगो नावहेलनीयोह्ययम् ॥ ७ ॥

इति वृश्चिकविषनाशनम्

Consecrate the Olavinta (?) with the mantra "Hām hrīm main caim aum" and then several times sweep the place of the sting. This will destroy the poison of the scorpion. The method has been revealed by Lord Śiva and hence no doubt should be expressed about its efficacy. 7

End of the section on the methods for the destruction of the poison of scorpions

अथ कुकुरविषनिवारणविधि

गुडं तैलार्कदूग्धञ्च लेपाच्छुनोर्विषं हरेत् ॥ १ ॥

Methods for Curing Dog's poison

Jaggery, oil and milk of Arka tree should all be mixed together and rubbed at the place of the dog's bite. This will destroy the poison. 1

उन्मत्तशुनोर्दधानां कुमारोदलसैन्धवम् ।

मुखोष्णं बन्धयेत् पिष्टं त्रिदिनान्ते मुखावहम् ॥ २ ॥

इति कुकुरविषनिवारणविधिः

If a rabid dog has bitten then the leaves of Ghṛtakumārī and Saindhava salt pounded together and heated a little, should be applied at the place of the bite and bandaged. Doing so for three days will destroy the effect of the poison. 2

End of the section on the cure of dog-bite.

अथ त्रिविधजान्तवविषनिवारणम्

शृङ्गिमत्स्य विषं स्वेदात् किञ्चिदघृतसमन्वितम् ॥ १ ॥

Curing the poisons of various other animals

If the horned fish stings then rubbing a little Ghṛta at the place of sting and heating mildly on fire would relieve the pain. 1

निशाद्वारनिशा चैव मञ्जिष्ठा नागकेशरम् ।

एषां लेपो निहन्त्याशु विषं लूतादिसम्भवम् ॥ २ ॥

Haridrā, Dāru-haridrā, Mañjiṣṭhā and Nāgakesara should all be pounded together and rubbed at the place of the sting will destroy the spider's poison. 2

करञ्जबीजसिद्धार्थं तिलैर्लेपो विषापहः ।

एरण्डतैललेपो वा सर्वकीटविषापहः ॥ ३ ॥

इति विषप्रकरणम्

Karañjabīja, Siddhārtha and Tila pounded together and rubbed at the place of the sting destroys the poison of all the various minor insects. Adding castor oil to this formula makes it more effective—that is it destroys the poisons of all kinds of insects. 3

End of the Chapter on Poisons

CHAPTER SIX

अथ यक्षिणीसाधनम्

साधारण विधिः

सर्वेषां यक्षिणीनान्तु ध्यानं कुर्यात् समाहितः ।

भगिनीमातृपुत्रस्त्रीरूपतुल्यं यथेप्सितम् ।

भोज्यं निरामिषं चायं वज्रं ताम्बूलभक्षणम् ॥
 उपविश्याजिनादौ च प्रातः स्नात्वा न कं स्पृशेत् ।
 नित्यकृत्यञ्च कृत्वा तु स्यात्ते निर्जनके जपेत् ।
 यावत् प्रत्यक्षतां यान्ति यस्मिण्यो वाञ्छितप्रदाः ॥ १ ॥

General rituals :

According to one's own desire the Yakṣiṇī should be addressed as sister, mother, or daughter-in-law and meditated upon with concentration. For this Sādhana one should abstain from betel chewing and take only vegetarian food. After taking his bath in the morning a Sādhaka should not touch anybody and with pure mind he should go to a desolate place, finish his daily routine and then taking his seat on a pure leather-seat start the Japa of the Yakṣiṇī mantra. As long as the Yakṣiṇī does not appear to award the desired boon, so long the the Sādhaka should continue his Japa. By so doing the Yakṣiṇī would appear in person—there is no doubt about it ।

विभ्रमायक्षिणीसाधनम्

जपेत्तुल्यद्वयं मन्त्रं श्मशाने निर्भयो मनुम् ।
 दक्षांशं गुग्गुलुं साज्यं हृत्वा तुष्यति विभ्रमा ॥
 ॐ ह्रीं विभ्रमरूपे विभ्रमे कुरु कुरु एहोहि भगवति स्वाहा ॥१॥
 Sādhana of Vibhramā Yakṣiṇī

The Sādhaka should fearlessly and with concentrated mind sitting in a desolate cremation ground perform two lac (2,00,000) Japa of the mantra "Aum hrīm Vibhramarūpe Vibhramam kuru kuru chychi Bhagawati svāhā". After completing the required number of Japas Homa should be performed one tenth of the Japa (i. e. 20,000) with Guggula mixed with Ghṛta. Thus this Yakṣiṇī is pleased. ।

रतिप्रियासाधनम्

शङ्खलिप्तपटे देवीं गौरवर्णां क्षुतोत्पलम् ।
 सर्वालङ्कारिणीं दिव्यं समालिख्याचयेत्ततः ।

जातीपुष्पैः सोपचारैः सहस्रकं ततो जपेत् ।
 त्रिसन्ध्यां सप्तरात्रस्तु ततो रात्रिषु निर्जपेत् ।
 वर्द्धरात्रगते देवी समागत्य प्रयच्छति ।
 पञ्चविंशति दिनानान् प्रत्यहं तोषिता सती ॥

ॐ ह्रीं रतिप्रिये स्वाहा ॥ १ ॥

Sāadhanā of Ratipriyā

First of all on a piece of cloth in which Śaṁkha is usually wrapped, an image of the Devī should be drawn as follows : Her Form representing the entire world. All Her body and organs should be beautiful, wearing all kinds of ornaments and adorned with blue lotus. This Form of the Devī should be worshipped with various Upacāras and Jātī flowers. After finishing the worship the Sādhaka should, meditating upon the aforesaid form of Devī, perform one thousand Japa of the mantra : "Aum hrīm ratipriye svāhā." For full one week in all the three Sandhyās i. e. morning, mid day and evenings and after one week in a desolate place in the night the Sādhaka should regularly perform one thousand Japas of the said mantra. By so doing the Devī pleases and after midnight appears before the Sādhaka and gives him Twentyfive Gold Coins and continues to give the same number of coins ever after. 1

वटयक्षिणी साधनम्

त्रिपथे तु वटस्थाने रात्रौ मन्त्रं जपेच्छुचिः ।
 लक्षत्रयं ततः सिद्धा देवी च वटयक्षिणी ।
 वस्त्रालङ्कारकं दिव्यं रसं सर्वरसायनम् ।
 दिव्याञ्जनञ्च सा तुष्टा साधकाय प्रयच्छति ॥

ॐ ह्रीं श्रीं वटवासिनि यक्षकुल प्रसूते वटयक्षिणि एहोहि
 स्वाहा ॥ १ ॥

Sāadhanā of Vāṭa-Yakṣiṇī

In the night at a crossing where three roads meet ('Tripatha) or under a Vāṭa tree the Sādhaka, with pure and concentrated

mind perform three lac (3,00,000) Japas of the mantra :
 "Aum hrīm śrīm Vaṭavāsini Yakṣkula prasūte Vaṭa-Yakṣiṇī
 chyehi svāhā." By so doing the ! evī pleases and pleased she
 gives to the Sādhaka divine clothings and ornaments, all kinds
 of chemicals, medicines, all kinds of food manterial and divine
 collyrium.

1

चन्द्रवासाधनम्

वटवृक्षं समारुह्य लक्ष्मेकं जपेन्मनुम् ।
 ततः सप्ताभिमन्त्रेण काञ्चिकैः क्षालयेन्मुखम् ।
 मासत्रयं जपेद्वात्री वरं यच्छति यक्षिणी ।
 रसं रसायनं दिव्यं क्षुद्रकर्म ह्यनेकधा ।
 सिद्धानि सर्वकार्याणि नान्यथा शङ्करोऽब्रवीत् ।

ॐ नमश्चन्द्राद्यावा कर्णकारथ स्वाहा । अथवा ॐ नमः भगवते
 रुद्राय चण्डवेगिने स्वाहा । मन्त्रद्वयस्यैक एव सिद्धिहेतु ॥ १ ॥

Sādhana of Candravā

In the night climbing up a Vaṭa tree the Sādhaka should
 perform one lac (1,00 000) Japa of any of the two mantras
 mentioned herein : 1. "Aum namaścandradyaṭvā karnakāratha
 svāhā". 2. "Aum namaḥ Bhagawate Rudrāya Caṇḍavegine
 svāhā." After the Japa is over the Sādhaka should wash his
 mouth with kañjī duly consecrated seven times. Doing so for
 three months the Yakṣiṇī pleases and gives boon to the Sādhaka.
 She also gives various medicines and chemicals, food materials
 and also fulfills all the desires and other works—there is no
 doubt about it. Lord Śiva Himself has said so.

1

चन्द्रिकासाधनम्

शुक्लपक्षे जपेत्तावद् यावदृश्यते चन्द्रमाः ।
 प्रतिपत्पूर्वपूर्णास्तं नवलक्ष्मिदं जपेत् ॥
 अमृतं चन्द्रिकादत्तं पीत्वा जीवोऽमरो भवेत् ।
 ॐ ह्रीं चन्द्रिके हंसः क्रीं क्लीं स्वाहा ॥ १ ॥

Sādhana of Candrikā

The Sādhaka should begin the Japa of the mantra "Aum

hrīm Candrike hamsaḥ krīm klīm svāhā" from the Pratipadā till the end of the lighted fortnight. As long as the moon is visible in the sky so long he should keep on performing the Japa. Doing so he should complete nine lac (9,00,000) Japas upto the Pūrṇimā Tithi. By doing the Sādhana in this manner the Candrikā Devī pleases and gives nectar to the Sādhaka drinking which he becomes immortal. 1

महाभया साधनम्

नरास्थिनिर्मिता माला गले पाणौ च कर्णयोः ।
 धारयेज्जपमालाञ्च तादृशीञ्च श्मशानतः ।
 लक्षमेकं जपेन्मन्त्रं साधको निर्भयः शुचिः ।
 ततो महाभया यक्षी दद्याद्देव रसायनम् ।
 तस्य भक्षणमात्रेण सर्वरत्नानि चालयेत् ।
 वस्त्रोपलितनिर्मुक्तश्चिरजीवी भवेन्नरः ।
 ॐ क्रीं महाभये बलों स्वाहा ॥ १ ॥

Sādhana of Mahābhaya

Putting on garlands made up of human bones in his neck, hands and ears and also using Rosary also of the same material the Sādhaka, becoming pure and fearless in mind, should go alone to a desolate cremation ground and perform one lac (1,00,000) Japa of the Abhayā Yakṣiṇī mantra running thus : Auṃ krīm Mahābhaye klīm svāhā." By so doing the Mahābhayā Yakṣiṇī pleases with the Sādhaka and gives him a chemical. By eating this chemical the Sādhaka becomes capable of moving or obtaining all types of jewels and gold according to his will. He also becoming free of old age and senility, obtains immortality. 1

End of the section on the Yakṣiṇī Sādhana.

वशीकरणतन्त्रम्

अपामार्गस्य कीलन्तु मूलमुत्सार्य त्र्यंगुलम् ।
 सप्ताभिमन्त्रितं यस्य गृहे क्षिप्त्वा वशीभवेत् ॥

ॐ मदनकामदेवाय फट् स्वाहा ।

शतमष्टोत्तरं जप्त्वा पूर्वमेवाभवन्नरः ।

सिद्धो भवति तत्सत्यं तिलकं कुर्वते वशम् ॥ १ ॥

Subjugation Tantra

Digging out the root of Apāmārga take a piece of three finger length out of it and consecrate with the mantra "Auṃ Madana Kāmadevāya phaṭ svāhā." In whomsoever house this consecrated piece of the root is thrown, he will be subjugated. However, in order to activate the mantra its 108 Japas are necessary before its use for the purpose of Subjugation. Also the Sādhaka should put on a Tilak of Apāmārga root on his forehead because only then he will succeed in his aim. 1

स्वयम्भू कुसुमं वस्त्रे गृहीत्वा त्रिपथे दहेत् ।

शनिभीमस्य वारे वा तद्धस्मत्तिलकं कृतम् ।

वशं नयति राजानामन्यलोकेषु का कथा ॥

ॐ नमो भैरवीतरे आज्ञाकाले कमलमुखे राजमोहने प्रजावशीकरणे
स्त्रीपुरुष रञ्जनि लोकवश्यमोहनि मे सोऽहं ॐ गुरुप्रसादेन ॥ २ ॥

The Sādhaka should collect in a piece of cloth some self-growing flowers (flowers which may not have been grown by anyone). Then on a Saturday or a Tuesday he should burn that cloth containing the flowers on a Tripatha (a crossing where three roads meet) and collect the ashes. Putting on a Tilaka of this ash on his forehead the Sādhaka can subjugate even a king, what to say of an ordinary person. However, all the aforesaid rituals should be performed with the recitation of the mantra "Auṃ namo Bhairavītare ājñākāle Kamalamukhe rājamohane prajāvaśīkaraṇe strī-puruṣa-ranjani lokavaśya-mohani me so'haṃ auṃ guruprasādane." 2

रात्रौ कृष्णचतुर्दश्यां लाङ्गलीमूलमुदरेत् ।

श्वेतच्छागलिका गर्भे शय्यायां नरतिलकम् ।

क्षौद्रतालकसंयुक्तं तिलकं सर्ववश्यकृत् ॥ ३ ॥

On the night of Caturdasī of the dark fortnight dig out the root of Lāṅgalī tree. Besides, take Nara-taila () honey and Haritāla. Mixing all these apply a Tilaka on the forehead. Thus the Sādhaka can subjugate the entire world. 3

अजमोदस्य मूलेन तुरगीगर्भशय्याया ।
हरितालञ्च संपिष्य गुटिका मुखमध्यगा ।
यद् यस्माद्याचते वस्तुतद्वदेव ददात्यसौ ।

ॐ अस्मकर्णेश्वरि दुर्बले आइकेशिकजटाकलापे । चक्कार
फेत्कारिणि स्वाहा ॥ ४ ॥

Pounding together the root of Ajamoda tree and Haritāla make pills out of the paste. Putting one pill in the mouth whomsoever the Sādhaka asks for anything that person will give that thing to him. However, all these rituals should be performed with the mantra : "Aum asmakarnēśvari durbale āikeśika-jatākālāpe. Cakkāra phetkārīṇi svāhā." 4

बटपत्रं मयूरशिखया तुल्यं तिलकं लोकवश्यकृत् ।
विष्णुकान्ता भृङ्गराजं रोचनं सहदेविका ।
श्वेतापराजतामूलं कन्याहस्ते प्रलेपयेत् ।
वारिणा तिलकं कुर्यात् सर्वलोकवशङ्करम् ॥ ५ ॥

Taking equal quantities of leaves of Vāṭa tree and the tail feathers of a peacock if the Sādhaka puts on a Tilak on his forehead he can subjugate the entire world. Also taking Viṣṇukrāntā, Bhṛṅgarāja, Gorocana, Sahadevikā root of Svetāparājītā, all be pounded together. Then this paste should be applied to the hands of a virgin girl and wrapped with a cloth. Now if the Sādhaka puts on a Tilaka of the water dripping out of the cloth wrapped around the virgin girl he can subjugate the entire world. 5

रक्ताश्वमारपुष्पञ्च कुष्ठञ्च श्वेतसर्पपम् ।
श्वेताकमूलं तगरं श्वेतगुञ्जा च वायणी ।

कृष्णाष्टम्यां पुष्यायुक्तं चतुर्दश्यां तथाविधम् ।
पेषयेत् कम्पकाहस्ते तिलकं वश्यकारकम् ॥ ६ ॥

Collect flowers of Raktāśmāra, Kuṣṭha, Śveta-sarṣapa, root of Śvetārka, Tagara, Śveta-guñjā and Vāruṇī on the Aṣṭamī or Caturdaśī of the dark fortnight in the lunar mansion of Puṣya and pound them together. Putting on a Tilaka of this paste on his forehead from the hands of a virgin girl the Sādhaka can subjugate everybody. 6

अपामार्गस्य मूलन्तु पेषयेद्वोचनेन तु ।
ललाटे तिलकं कृत्वा वशीकुर्याज्जगदत्रयम् ॥
ॐ नमो वरजालिनी सर्वलोकवशङ्करी स्वाहा । अयं मन्त्र उक्तयो-
गानां । अष्टोत्तरसहस्रजपात् सिद्धिः ॥ ७ ॥

Root of Apāmārga and Gorocana should be pounded together. Putting on a Tilak of the paste on his forehead a Sādhaka can subjugate all the three worlds. However, the ritual should be performed with the recitation of the mantra after activating it. The mantra runs thus : "Aum namo varajalinī sarvalokavaśaṅkarī svāhā." This mantra is activated by its one thousand and eight Japas. 7

उलूकवक्षुरादाय गौरोचनसमन्वितम् ।
वारिणासह दातव्यं पानाद्वश्यकरं परम् ॥ ८ ॥

Bring the eyes of an owl and mix Gorocana with it. Whomsoever this mixture is given to drink that person will be subjugated. 8

उलूकस्य तु कर्णौ द्वौ चटकस्य विलोचनम् ।
तच्चूर्णं तिलके पाने भक्षणे गन्धपुष्पयोः ।
क्षिपेद्वा मस्तके यस्य स वश्यो जायते चिरात् ॥ ९ ॥

Fars of an owl and both the eyes of a Caṭaka (a bird) should be reduced together to a fine powder. Putting on a Tilaka of this powder one can subjugate the whole world.

Giving this powder to someone with either some food or water, or mixing it with some fragrance or flower to be inhaled by someone will subjugate that person. The same powder offered to someone for Tilaka will also subjugate that person 9

मांसं ग्राह्यमुलूकस्य कुंकुमागुरुचन्दनम् ।
 गोरोचनसमं पिष्टुं भक्षे पात्रे जगद्वशम् ॥
 स्त्रियो वा पुरुषो वापि सहस्रजपनाद्भवेत् ॥
 ॐ ह्रीं ह्रीं ह्रः ह्रः फट् नमः ॥ १० ॥

An owl's flesh, with equal quantities of Kuṅkuma, Agaru, Sandal and Gorocana pounded together and offered for either eating or drinking will subjugate anyone either a man or a woman. This ritual should be performed with the mantra mentioned in the Text after activating it by a thousand Japa. The mantra runs thus : "Om hrīm hrīm hraḥ hraḥ phaḥ namaḥ." 10

कृतोपवासो गृह्णीयात् समूलाञ्चेन्द्रवारुणीम् ।
 उत्तराभिमुखेनैव कुट्टयेत्तदुद्वले ।
 तत्कल्कं त्रिकटुं तुल्यमजामूत्रेण पेषयेत् ।
 छायाशुष्कां वटीं कुर्यात् सा वटी रक्तचन्दनम् ।
 घृष्ट्वायस्वांगुली लिप्त्वा तया पृष्ठे जगद्वशम् ॥ ११ ॥

Observing fast on the previous day one should dig up the Indrayāruṇī plant with its root. Thereafter facing north pound this root and plant in a mortar with pestle. Then mixing in it equal quantities of Marica, Pippali and Śuṣhṭī pound everything and then making pills out of the paste dry the pills in shade. Thereafter rub one of the pills with sandal to make a paste. Applying this paste in his finger whomsoever the Sādhaka touches with that finger will be subjugated. It can subjugate everybody in the world. 11

सा वटी देवदारुञ्च तुलञ्च सितचन्दनम् ।
 जले घृष्ट्वा विलेपाय दत्तं यस्य भवेद्वशः ॥ १२ ॥

Taking the aforesaid pill (See paragraph 11 above) and Devadāru and white Sandal in equal quantities these should be rubbed together with water. Whomsoever this paste is given for application in his body will be subjugated. 12

सा बटी रोचनं तुल्यं कृत्वा तोयेन पेययेत् ।

जनेन तिलकं कृत्वा सर्वत्र विजयी भवेत् ॥

ॐ नमः षष्ठी इन्द्राणी सर्वशङ्करी सर्वार्थसाधिनी स्वाहा । अस्य सहस्रे जप्ते पूर्वयोगसिद्धिः ॥ १३ ॥

Taking the aforesaid pill (See paragraph 11 above) and Corocana in equal parts should be rubbed with water. Putting on a Tilaka of this paste the Sādhaka can obtain victory everywhere. However, all the rituals should be performed with the mantra mentioned in the Text after duly activating it by one thousand Japa. The mantra runs thus : "Auṃ namaḥ Śacī Indrāṇī Sarvavaśaikarī sarvārthasādhinī svāhā". 13

कुष्णपक्षचतुर्दश्यामष्टम्यां वा उपोषितः ।

बलि दत्त्वा समुद्धृत्य सहदेवीं सुवृणयेत् ।

ताम्बूलेन तु तच्चूर्णं योज्यं वश्यकरं परम् ॥ १४ ॥

The Sādhaka should observe fast either on Aṣṭamī or Caturdaśī of the dark fortnight and offer oblations to the Devatā Thereafter dig out Sahadevī plant and reduce it to powder. Whemsoever this powder is given in a betel for eating, he will be subjugated. 14

रोचनासहदेवीभ्यां तिलको वश्यकारकः ।

मनाशिला च तन्मूलमञ्जयेत् सर्ववश्यकृत् ॥ १५ ॥

Pounding Corocana and Sahadevī together and applying a Tilaka of this paste a Sādhaka can subjugate everyone. Pounding Manaśilā and the root of Sahadevī plant together and using the paste as a collyrium a Sādhaka can subjugate anyone in the world. 15

सप्ताहं ताम्बूलस्यान्तः सहदेवीं प्रयोजयेत् ।

राज वश्यमवाप्नोति सर्वलोकेषु का कथा ॥ १६ ॥

Using for one week Sahadevī enclosed in betel subjugates even the kings, then what to say of common people. 16

काकजङ्घा वचा कुष्ठं विल्वपत्रञ्च कुंकुमम् ।

स्वरक्तसंयुतं भाले तिलकं दारवश्यकृत् ॥ १७ ॥

Kākajaṅghā, Vaca, Kuṣṭha, Bilvapatra and Kuṅkuma pounded together and mixed with one's own blood, if used for a Tilaka will subjugate women. 17

काकजङ्घा वचा कुष्ठं शुक्रगोणितसंयुतम् ।

दत्तो सा भोजने बाला श्मशाने रुदतेसदा ॥ १८ ॥

Kākajaṅghā, Vaca, Kuṣṭha mixed with semen and blood if given to a girl to eat she will be subjugated to the extent that if her beloved who had subjugated her dies she will keep on lamenting for him even in the cremation grounds. 18

कलविज्जुशिरस्तुल्यं श्वेतार्कस्य च मूलकम् ।

मञ्जिष्ठाखदिरं पाने दत्ते कान्तां वशं नयेत् ॥ १९ ॥

Brain of Catāka (a bird), root of Śvetārka, Mañjiṣṭhā and Khadir mixed together if given to a woman to drink she will be subjugated. 19

सर्पस्वर्गबीजपूरञ्च तैलमेरण्डजं समम् ।

येन्वातासोऽकृत्तद्धूपो रतिकाले प्रपूजयेत् ॥ २० ॥

Equal parts of snake-skin, wood of pomegranate and castor oil should be mixed together. Giving incense of this mixture at the time of sexual intercourse subjugates the woman. 20

अश्विन्यां ग्राहयेद्दीमानं पालाशस्य च ब्रध्नकम् ।

करे दत्त्वा भजेद्यान्तु नायिका वशगा भवेत् ॥ २१ ॥

Digging out the root of Palāśa tree in the lunar mansion of Aśvinī and binding it in the hand a Sādhaka can subjugate any woman he desires. 21

उडुम्बरस्य ब्रध्नन्तु मृगशीर्षे समाहरेत् ।

हस्ते बद्धा स्पृशेत् कन्यां सा वक्ष्या भवतिक्षणात् ॥ २२ ॥

Digging out the root of Udumbara tree in the lunar mansion of Mṛgaśīrṣa and binding it in the hand a Sādhaka can subjugate any lady whom he touches. 22

शिरीषस्य धनिष्ठायां ब्रध्नमादाय बन्धयेत् ।

करे वा धातकीव्रध्नं स्वाती रामां वशं नयेत् ॥ २३ ॥

Digging out the root of Śīrīṣa tree in the lunar mansion of Dhaniṣṭhā, or the root of Dhātakī tree in the lunar mansion of Svātī and binding either of them in the hand a Sādhaka can subjugate women. 23

अश्विन्या ग्राहयेद्धीमान् पलाशस्यच व्रध्नकम् ।

करे बद्धा स्पृशेद्यान्तु नायिका सा वशाभवेत् ॥ २४ ॥

Digging out the root of Palāśa tree in lunar mansion of Aśvinī and binding it in his hand a Sādhaka can subjugate any woman he touches, 24

रेवत्यां वटशृङ्गञ्च हस्ते बद्धा वशं नयेत् ।

मूले वा बदरीव्रध्न भोजने स्त्री वशा भवेत् ॥ २५ ॥

Taking the sheath or calyx of a young bud of Vaṭa tree in the lunar mansion of Revatī and binding it in the hand a Sādhaka can subjugate any woman. Digging out the root of Badarī tree in the lunar mansion of Mūla and making a woman to eat it subjugates that woman. 25

स्वर्णे तारपुष्पमूलं घृष्ट्वा स्पृष्टे स्त्रियो वशाः ।

एतान् सर्वं प्रयोगांश्च चण्डमन्त्रेण योजयेत् ॥

क्षतमष्टोत्तरं जप्त्वा ततः सिद्धो भवत्यलम् ॥ २६ ॥

Pound the root of Tārapuṣpa tree. Any woman who is touched with this paste is subjugated All the above experiments should be performed with an activated Caṇḍa Mantra, This

mantra is activated by its one hundred and eight Japas. (For
Caṇḍa mantra see paragraph 58 below). 26

मार्गशीर्षे तु पूर्णायां शिखिमूलं समुद्धरेत् ।
मन्त्रेण दापयेत् स्त्रीणां भोजने स्त्री वशं करम् ॥
मन्त्रेण चण्डमन्त्रेण ॥ २७ ॥

Dig out the root of Apāmārga on the full moon night of
the lunar mansion of Margaśīrṣa. Any woman who is made to
eat this root with Caṇḍa mantra becomes subjugated. 27

श्वेतगुञ्जाभवं मन्त्रे मूलं पञ्चमलाम्बितम् ।
भक्षे पाने च दातव्यं वश्यो वामावशङ्करम् ॥ २८ ॥

Take the root of Śveta-guñjā and five impurities, i. e.
impurity of tongue, teeth, eyes, ear and nose. If a woman is
made to eat these substances together with the recitation of the
Caṇḍa mantra she will be subjugated. 28

प्रातः स्वदन्तं प्रक्षाल्य सप्तवाराभिमन्त्रितम् ।
यस्य नाम्ना पिवेत्तोयं सा वामा वशया भवेत् ।
ॐ नमः क्षिप्रं कामिनीं अमुकीं मे वशमानय हुं फट् स्वाहा ॥ २९ ॥

In the morning after washing the teeth if the Sādhaka
drinks water seven times, each time consecrating it with the
mantra "Auṁ namaḥ kṣipraṁ kāmīnīm amukīm (substitute
the name of the woman in place of the word amukīm") me
vaśamānaya huṁ phaṭ svāhā", he can subjugate the woman
whose name has been substituted in the mantra. 29

नागपुष्पं प्रियंगुञ्च तगरं पद्मकेशरम् ।
वचामांसी समानीय चूर्णयेन्मन्त्रवित्तमः ॥
स्वाङ्गस्तु धूपयेत्तेन भजन्ते कामवत् स्त्रियः ।
ॐ मूलि मूलि महामूलि रक्ष रक्ष सर्वसत्क्षेत्रेभ्योपरेभ्यः स्वाहा ।
॥ ३० ॥

Flower of Nāgakesar, Priyaṅgu, wood of Tagara,
Padmakesara, Vaca and Jaṭāmāṁsī should all be reduced

together to powder. Reciting the mantra "Auṁ mūli mūli mahāmūli rakṣa rakṣa sarvasatkṣetrāyebhyoparebhyah svāhā" if the Sādhaka rubs the powder in his body then the woman treating him as Kāmadeva (God of Love) will become his subjugate. 30

जिह्वामलं दन्तमलं नासाकर्णमलं तथा ।

सुरापाने प्रदातव्यं वशीकरणमद्भुतम् ॥

ॐ नमः सवायै नमः सवान्यै च अमुकीं मे वशमानय स्वाहा ॥३१॥

Mixing the impurities of tongue, teeth, nose and ear in the wine with the recitation of the mantra "Auṁ namaḥ savāyai namaḥ savānyai ca amukīn (substitute amukīn with the name of the person desired to be subjugated) me vāsam-ānaya svāhā" and then making the desired person drink that wine would subjugate him. 31

वाचाटकस्य मन्त्रेण पुष्पं सप्ताभिमन्त्रितम् ।

फलं वा दीयते यस्या सम्यग्वश्यकरं परम् ।

ॐ नमो वाचाट पथ पथ हिटि द्रावहि स्वाहा ॥ ३२ ॥

Consecrating seven times flower or fruit of Sahadevī with the Vācāṭaka mantra "Auṁ namo vācāṭa patha patha hiṭi drāvahi svāhā" and giving that flower or fruit to the desired woman would definitely subjugate her, 32

अपामार्गस्य मध्ये तु चतुरंगुलकीलकम् ।

सप्ताभिमन्त्रितं ग्राह्यं क्षिपेद्वेश्यागृहे वशा ।

ॐ द्राविणी स्वाहा ॐ हमिले स्वाहा ॥ ३३ ॥

Take a four finger length of wood from the central part of Apāmārga plant and consecrating it seven times with the mantra "Auṁ drāviṇī svāhā Auṁ hamile svāhā", throw it into the house of a prostitute and she will be subjugated. 33

उलूकनेत्रमांसञ्च चन्दनञ्चैव रोषनम् ।

कुङ्कुमं मरस्यतैलञ्च देहाभ्याङ्गा मलाः स्त्रियः ।

ॐ ह्रीं ह्रीं प्लं प्लं कट् नमः ॥ ३४ ॥

An owl's flesh and eyes, Rakta-candana, Gorocana, Kuṁkuma and fish oil should all be mixed together and rubbed in one's own body with the recitation of the mantra "Auṁ hrīm hrīm plāṁ plāṁ phaṭ namaḥ." This will definitely subjugate any woman.

34

विधिना कृकलासस्य पादं संगृह्य दक्षिणम् ।
 देष्टुने रतिकाले तु मुखस्थं नायिका वशाः ।
 तस्यैव वामनेत्रेण मधुतैलेन चाञ्जयेत् ।
 यां पश्यति नरो मातां वामा स तत्क्षणाद्वशो ।

मन्त्रस्तु : ॐ आनन्द ब्रह्म स्वाहा ॐ ह्रीं क्लीं प्लां कालि कपालि
 स्वाहा ॥ ३५ ॥

Taking the right leg of a Kṛkalāsa and putting it in his mouth if a Sādhaka does intercourse with a woman then that woman will be subjugated. Also taking the left eye of a Kṛkalāsa, honey and oil mix them together. Applying this collyrium in his eyes a Sādhaka can subjugate a woman by merely seeing her. All these experiments, however, should be done with the mantra "Auṁ ānanda brahma svāhā, Auṁ hrīm klīm plām kālī kapālī svāhā."

35

तस्यैव दक्षनेत्रञ्च सौवीरं मधुना सह ।
 अञ्जिताक्षस्य सा वक्ष्या या स्त्री रूपगविता ।
 ॐ पूजिताय स्वाहा ॥ ३६ ॥

Mixing together the right eye of a Kṛkalāsa Kāñji and honey and applying it as a collyrium in the eyes the Sādhaka can subjugate merely by seeing even a lady proud of her beauty. This experiment should be done with the mantra : "Auṁ pūjītāya svāhā."

36

त्रिसंख्यन्तु जपेन्मन्त्रं मन्मथस्य शतं शतम् ।
 सप्ताहात् कामिनी वक्ष्या मोहयत्येव दर्शनात् ।
 ॐ नमः कामदेवाय सहकल सहदेव सहषम सहालिमे वल्ले धुनन्

जनं मम दर्शनं उत्कण्ठितं कुरु कुरु दक्षदण्डधर कुसुमं वागेन हन हन
स्वाहा ॥ १७ ॥

Perform in each of the three midpoints (i.e. morning, mid-day and evening) daily one hundred Japa of the Man-matha mantra "Auṁ namaḥ Kāmadevāya sahaḥkala sahaḥśa sahaḥsama saḥālī me vahne dhunan janāṁ mama darśanaṁ utakaṇṭhitaṁ kuru kuru dakṣaḍaḍadhara Kusumaṁ vāgeṇa hana hana svāhā." By regularly doing so for one week the Sādhaka can subjugate a woman by his mere appearance. 37

कामाक्रान्तेन चित्तेन नाम्ना मन्त्रं जपेन्नृशि ।

अवश्यं कुरुते वश्यं प्रसन्नो विश्वचेटकः ।

ॐ सहवल्लीं वल्लीं करवल्लीं कामपिशाच अमुकीं कामं ग्राह्ये
स्वप्नेन मम रूपेण नखैर्विदारय द्रावय स्वेदेन बन्धन श्रीं फट् ॥३८॥

With a passionate mind the Sādhaka, taking the name of the desired woman should perform Japa of the following mantra in the night. This will definitely subjugate the desired woman. The mantra runs thus : "Auṁ saḥavallīṁ vallīṁ karavallīṁ kāmapiśāca amukīṁ (substitute amukīṁ with the name of the desired woman) kāmāṁ grāhaya swapnena mama rūpeṇa nakhairvidāraya drāvaya swedena bandhana śrīm phaṭ." 38

चण्डमन्त्रेण होमानि वश्यार्थे कारयेत् सुधीः ।

पूर्वमेवायुते जप्ते सिद्धि स्याद्वश्यकारकः ॥ ३९ ॥

In the Homa etc. for subjugation one should always use the Caṇḍa mantra (See paragraph 58 below). Prior to its use ten thousand (10,000) Japa of this mantra is necessary to activate it. By so doing the Sādhaka will definitely be successful. 39

लवणं तिलसंयुक्तं क्षीरमध्वाज्य संयुतम् ।

सप्ताहाद्रूपहीनोऽपि वशीकुर्यात्तिलोत्तमम् ॥ ४० ॥

Performing Homa for one week with salt, Tila, milk, honey

and Ghr̥ta mixed together, even an ugly person can subjugate a woman as beautiful as Tillottamā (a Divine nymph). 40

राजिका लवणं क्षीरमध्वाज्यैर्मिश्रितं हुतम् ।

सप्ताहेन वशं याति या रामा रूपगविता ॥ ४१ ॥

Performing Homa for one week with mustard, salt, milk, honey and Ghr̥ta mixed together one can subjugate even a woman proud of her beauty. 41

अष्टोत्तरशतं काष्ठमेरुण्डं चतुरंगुलम् ।

लवणं कटुतैलञ्च त्रिभिरेकत्र होमयेत् ।

अष्टोत्तरशतं हुत्वा यन्नाम्ना सा वशा भवेत् ॥ ४२ ॥

Perform one hundred eight Homas of four finger length pieces of the wood of Castor oil plant, mustard oil and salt all mixed together with the accompaniment of the mantra given below in the paragraph 43. By so doing the Sādhaka will subjugate the person whose name he substitutes in the mantra. (For the mantra see Sloka 43 below). 42

महानिम्बस्य पुष्पाणि धूतेन सह होमयेत् ।

सप्तरात्रे वशं याति यदि रामा मनोरमा ॥

ॐ ह्रीं रक्तचामुण्डे तुरु तुरु अमुकीं मे वशमानय स्वाहा ॥ ४३ ॥

Performing for seven nights one hundred and eight Homas daily with flowers of Mahānimba and Ghr̥ta mixed together and reciting alongside the following mantra a Sādhaka can subjugate any woman whose name is substituted in the mantra. The mantra for this and for the paragraph 42 runs thus : "Auṃ hrīm rakta Cāmuṇḍe turu turu Amukīṃ (substitute the word Amukīṃ with the name of the desired person) me vasamānaya svāhā." 43

गोमुण्डत्रितये चुल्लीं कृत्वा पञ्चाक्षर मुण्डके ।

पात्रे घालिन्तु तस्लाजां घूर्णयेत्तद्वहिर्गतान् ।

पात्रस्थन्तु पृथक् घूर्णं मूर्ध्नि क्षिप्ते वशाः स्त्रियः ।

अस्तगतेन चूणन क्षिप्रं वश्यं निवर्त्तते ।
सिद्धियोगो ह्यलं ख्यातो विना मन्त्रेण सिद्धिदः ॥ ४४ ॥

Obtaining three skulls of cows make a fireplace with them. Then take a human skull and using it as a pot bake in it paddy to convert it into parched rice. In this process carefully keep separately whatever grains jump out of the pot and reduce them to powder. Those remaining in the pot should be kept separately and also reduced to powder separately. Thereafter if the powder of parched rice, which had jumped out of the pot, is applied to the forehead of a woman she will be subjugated. This charm will end when the powder of those parched rice which had remained in the pot, is applied to the forehead of that woman. This charm succeeds even without any mantra.

44

गर्दभस्य शिरो मज्जा पूरयेन्नरपात्रके ।
भृङ्गराजस्य सर्माव्या वर्त्तिः कार्पाससम्भवा ।
सप्तवारन्तु सा शुष्का मज्जा पात्रे प्रदीयते ।
कज्जलं नरपात्रे तु शनिवारे समुद्धरेत् ॥
तेनाञ्जयेद्वशीकुर्यात् कामिनीन्तु विलोकनात् ॥ ४५ ॥

Fill human skull with the marrow of the skull of an ass. Now boil it with the juice of Bhṛṅgarāja for one week so that the entire marrow of the ass dries up. Then using a wick of cotton burn it on a Saturday in the same human skull in which the marrow of the skull of the ass was kept and collect the soot as collyrium from that wick in another human skull. Using this collyrium in the eyes a Sādhaka can subjugate any woman he happens to see.

45

शिला तालं स्ववीर्यञ्च मङ्गोलतैलमिश्रितम् ।
गजगण्ड मेदोन्मिश्रं तिलकं स्त्रीवशङ्करम् ॥ ४६ ॥

Take Manahśilā, Haritāla, own semen and the oil of Amkola fruit and mix them all with the fat of the temple of an

elephant. By applying Tilaka of this paste a Sādhaka can subjugate any woman. 46

मनःशिला प्रियंगुश्च नागकेशरोचनम् ।
अञ्जिताक्षो नरो रामां वशीकुर्यान्मनोरमाम् ॥ ४७ ॥

Manahśilā, Priyaṅgu, flowers of Nāgakesar and Gorocana should all be mixed together and reduced to a paste, Applying the paste as a collyrium in his eyes a Sādhaka can subjugate any woman whom he desires. 47

प्रियंगुश्च वचा पत्रं रोचना रक्तचन्दनम् ।
अञ्जिताक्षो नरो रामां दृष्ट्वा मोहयति ध्रुवम् ॥ ४८ ॥

Priyaṅgu, Vaca, Tejapatra, Gorocana and Rakta-candana should all be mixed together. Making a collyrium of this mixture and applying it in his eyes a Sādhaka can definitely subjugate any woman whom he sees. 48

सोमराजीखेर्मूलं मूलं वा चक्रमर्द्धजम् ।
कटिस्थं नरनार्यो वा परस्परवशङ्कुरम् ॥ ४९ ॥

Wearing on the waist Somarājī and the root of Arka tree or the root of Cakramardda will subjugate both men and women. 49

कृष्णाष्टमीचतुर्दश्यां पीतधूस्तुरमूलकम् ।
हेमतारपुटिकुष्ठं देवदारु समं समम् ।
चूर्णं स्त्रीणां शिरःक्षिप्तं पुंसोवाय वशङ्कुरम् ॥ ५० ॥

Taking a root of Pīṭadhustura dug out either on Aṣṭami or a Caturdaśī of a dark fortnight, Devadāru and Kuṣṭha in equal quantities and reduce them together into a fine powder. Throwing this powder on the forehead of either a man or a woman will subjugate. 50

जलेन सह घृष्ट्वा तु सीधामलकमञ्जयेत् ।
तिलके वा कृते वक्ष्यं कुर्यात् स्त्रीमण्डलं क्षणात् ॥ ५१ ॥

Rubbing with water the root of Āmalakī tree and applying

this paste as collyrium in the eyes or wearing its Tilaka on the forehead, a Sādhaka can immediately subjugate a man or a woman. 51

इन्द्रवारुणिकामूलं पुष्पे लग्नः समुदरेत् ।
कटुत्रयैर्गन्धो क्षीरैः पिष्ट्वा तद्वटीकाकृतम् ।
चन्दनेन समायुक्तं तिलकं स्त्रीवशङ्करम् ॥ ५२ ॥

Being naked dig out the root of Indravāruṇī in the lunar mansion of Puṣya. Now pound together this root with Marica, Pippalī and Śuṇṭhī in cow's milk and make pills out of the paste. Rubbing this pill with Rakta-Candana and wearing a Tilaka of this paste on the forehead a Sādhaka can subjugate women. 52

वर्धटीव्रघ्नकं स्वात्यां वदयस्त्वनुराधया ।
व्रघ्नं वा धारयेद्वस्ते पृथक् स्त्रीवश्यकारको ॥ ५३ ॥

Dig out the root of Varvaṭī in the lunar mansion of Svātī and the root of Badarī in the lunar mansion of Anurādhā. Wearing these as amulets on his arm a Sādhaka can subjugate women. 53

ऊर्ध्वपुष्पी अधःपुष्पी लज्जालुगिरिकर्णिका ।
सप्ताहं भावयेच्छुक्रे पञ्चाङ्गमलसंयुते ।
खाने पाने प्रदातव्यं नारीवश्यकरं परम् ॥ ५४ ॥

Bringing the flowers of Ūrdhvaṣpī, Adhaḥṣpī, Lajjalū and Girikarṇikā the Sādhaka should soak them in his own semen. Thereafter the five impurities (viz impurities of eye, tongue, teeth, ear and nose) should be mixed with the flowers soaked in semen. Now, whichever woman is made to eat or drink these things together, will be subjugated. 54

श्वेताकं लाङ्गली वचा लज्जाली विषमुष्टिका ।
तुल्यं तुल्यं प्रचूर्णयि रक्षः श्वातपयःस्नुते ॥
धुस्तुरफलमध्यस्थमेकीकृत्य प्रयोजयेत् ।
कामबाणमिदं ख्यातं भोजने स्त्रीवशङ्करम् ॥

उक्तानां सर्वयोगानां चण्डमन्त्रेण मन्त्रयेत् ।

सिध्यन्ति नात्र सन्देहः पूर्वमेवायुते किल ॥ ५५ ॥

Śvetārka, Lāṅgālī, Vaca, Lajjālī, should all be reduced to powder in equal quantities and mixed with the milk of a bitch. Thereafter put this medicine enclosed in the fruit of Dhattūra. Thus this medicine becomes like the arrow of Cupid. Whichever woman is made to eat this medicine she will be subjugated. In all the above formula the Caṇḍa Mantra should be used (See paragraph 53 for Caṇḍa Mantra). On the first instance the Caṇḍa mantra should be activated by its ten thousand Japa and only then it should be used for any charm.

55

कुंकुमं चन्दनञ्चव रोचनं क्षिप्तमिश्रितम् ।

गवां क्षीरेण तिलकं राजवश्यकरं परम् ॥

ॐ क्लीं सः अमुकं मे वशं कुरु कुरु स्वाहा । पूर्ववदेव सहस्रं जप्त्वा ततोऽनेन मन्त्रेण मन्त्रितं पूर्ववत्तिलकं कुर्यात् ॥ ५६ ॥

Kuṁkuma, Rakta Candana, Gorocana, and camphor taken in equal parts should be mixed in cow's milk. Apply Tilaka of this material and it will subjugate even the king. However, before performing this experiment, the Sādhaka should perform a thousand Japa of the mantra "Aum klīm saḥ Amukam me vasaṁ kuru kuru Svāhā." After this required number of Japa is over the Sādhaka before applying the said Tilaka should seven times consecrate the material of Tilaka.

56

चक्रमर्दस्य मूलन्तु हस्तक्षेपु समुदरेत् ।

राजद्वारे भवेत् पूज्यो हस्ते बद्धा च वादजित् ॥

ॐ सुदर्शनाय हुं फट् स्वाहा । पूर्ववदेव सहस्रजपे सिद्धिः ॥ ५७ ॥

Dig out the root of Cakramardda in the lunar mansion of Hasta. Wearing this root on his hand a Sādhaka receives respect at the court of a King and obtains success in controver-

sics. However, before performing this experiment the Sādhaka should perform one thousand Japa of the mantra "Aum Sudarśanāya huṃ phaṭ svāhā." He should then perform the experiment with the activated mantra. 57

पूर्वमेवायुतं जप्त्वा चण्डमन्त्रस्य सिद्धये ।
ततो ह्यौषधयोगाय कुरु सप्ताभिमन्त्रितम् ।
सिध्यन्ते सर्वकर्माणि पूर्वमेव प्रभावतः ॥

ॐ ह्रीं रक्तचामुण्डे कुरु कुरु अमुकं मे वशमानय स्वाहा । अयं
चण्डमन्त्रं सर्वसिद्धोभवति ॥ ५८ ॥

Caṇḍa Mantra :

The Caṇḍa Mantra is activated by its ten thousand Japa. Thereafter every experiment will be successful if it is performed after consecrating it seven times with the activated Caṇḍa Mantra. The mantra runs thus : "Aum hrīm Raktacāmuṇḍe kuru kuru Amukam me Vāśamānaya svāhā." This is the Caṇḍa mantra which makes everything successful. 58

मञ्जिष्ठा कुंकुमश्चैव अजमोदा कुमारिका ।
चित्तभस्म स्वरक्तञ्च स्वरेतेन च भावयेत् ।
पुष्टये च वटिकां कृत्वा भक्षये पाने च दापयेत् ।
स्पृष्टे वा राजवश्यं स्याच्चण्डमन्त्रप्रभावतः ॥ ५९ ॥

A Sādhaka should collect Manjiṣṭhā, Kuṃkuma, Ajamoda, Gṛtakumārī, ash of a pyre and own blood and together soak them all in his own semen. In the lunar mansion of Puṣya make pills out of the total material. Whoever is made to eat this pill with his food or drink it with water, he will definitely be snjugated. If the king is made to touch this pill he will also be subjugated due to the influence of the Caṇḍa mantra. 59

श्वेतापराजितामूलं चन्द्रग्रहणे समुद्धृतम् ।
प्रभुना भोजने देयं चण्डमन्त्राद्वशङ्कस्म ॥ ६० ॥

Sādhaka should dig out the root of Śvetāparājītā on the occasion of a lunar eclipse and feed it to his master. Thus, due to the influence of the Caṇḍa mantra that master will be subjugated. 60

उत्तरायाम् समादाय प्रातश्चत्यव्रध्नकम् ।

करे बद्धा तु सर्वत्र राजद्वारे जयावहम् ॥ ६१ ॥

In the morning of the lunar mansions of Uttarāphālgunī or Uttarāṣāḍhā or Uttarabhādrapada digging out the root of Aśvattha tree and wearing it on his hand the Sādhaka will be victorious at every place including the court of the king. 61

धानीव्रणं भरण्यान्तु विषाखामास्रव्रध्नकम् ।

पूर्वफल्गुनीनक्षत्रे ग्राह्यं दाडिम्बव्रध्नकम् ।

करे बद्धा भवेदृश्यो यदि राजा पुरन्दरम् ॥ ६२ ॥

The roots of Āmalakī, Mango and Pomegranate should be dug out respectively in the lunar mansions of Bharanī, Viśākhā and Pārvāphālgunī. If the Sādhaka wears them on his arm he can subjugate even the Gods like Indra. 62

अश्लेषायाः गृहीत्वा तु नागकेशरव्रध्नकम् ।

करे बद्धा भवेदृश्यो यो राजा पृथिवीपतिः ॥ ६३ ॥

Digging out the root of Nāgakeśar in the lunar mansion of Āśleṣā and wearing it on the arm a Sādhaka can subjugate the Lord of Earth, the Emperor. 63

निघृष्ट्याङ्गोलतैलेन रक्तमण्डलमूलकम् ।

सप्ताभिमन्त्रितं कृत्वा तिलकं राजवश्यकृत् ।

उक्तयोगानां चण्डमन्त्रेण सिद्धिः ॥ ६४ ॥

Rubbing Rakta Candana in the oil of Amkola and consecrating it seven times with the Caṇḍa mantra, if a Sādhaka puts on its Tilaka on his forehead he can subjugate even a king. All the charms and experiments described above should be practiced only after activating the Caṇḍa mantra (See para 58 above). 64

होमयेत् कटुतैलेन रक्तचन्दनराजिका ।
सहस्राहुतिमात्रेण राजानां वशमानयेत् ॥ ६५ ॥
इति वशीकरणः समाप्तः

If the Sādhaka pours in the sacrificial fire one thousand oblations of Rakta Candana and white mustard mixed with bitter oil he can immediately subjugate the king. 65

End of the chapter on Subjugation.

अथ आकर्षणम्
आकर्षण विधानानि कथयामि संक्षेपतः ।
यदृष्टं त्रैपुरे तन्त्रे तदृष्टं भूतडामरे ॥ १ ॥

ATTRACTION

Now I describe the method of Attraction in brief. This topic has been identically described in Tripurā Tantra and the Bhūta Lāmara. 1

आंकारे मन्त्रयेत् पाशं श्रींकारे चांकुशं तथा ।
त्रिगुणं वामगं पाशं दक्षिणे ज्वलितांकुशम् ।
सन्धयेत् स्वफरे मन्त्री ततो मन्त्रमिमं जपेत् ।
ॐ ह्रीं रक्तचामुण्डे तुरु तुरु अमुकीं आकर्षय ह्रीं स्वाहा । अस्य
मन्त्रस्य पूर्वमेवायुतजपे सिद्धिः ॥

Consecrate a Pāśa with the Ām mantra and Āmkuśa with the Kroiṃ mantra. Thereafter taking tripple Pāśa in the left hand and a burning Āmkuśa in the right hand the Sādhaka should perform Japa of the mantra "Auṃ hrīṃ Rakta Cāmuṇḍe turu turu Amukīṃ Ākarṣaya hrīṃ svāhā " This mantra should first be activated by performing its ten thousand Japas.

अथवा निजमन्त्रस्तु गुह्यवक्त्रात् समागतम् ।
पूर्वमेवायुतम् जप्त्वा तेनैवाकर्षणं भवेत् ॥ २ ॥

Or obtaining one's own desired mantra from the mouth of Guru and performing its ten thousand Japa can also be useful for Attraction. 2

ध्यात्वा साध्यञ्च मलिनमात्मानं देवतानिभम् ।
 ध्यायेत् साध्यगले पाशं शिरोज्वलितमंकुशम् ।
 त्रिसन्ध्यन्त जपादेव दिनानामेकविंशति ।
 ध्याने मन्त्रे यन्त्रे च त्रैलोक्याकर्षणं भवेत् ॥ ३ ॥

A Sādhaka should imagine the person to be attracted as a person of a weak soul and then in his own mind meditate upon the God. Thereafter it should be imagined that there is Pāśa in the neck of the person to be attracted and burning Amkuśa on his head. Imagining them the Sādhaka should perform the Japa of the Mantra in all the three Sandhyās i. e. morning, mid day and evening. Thus imagining and performing Japa for twentyone days regularly the Sādhaka can attract the three world.

3

रक्तवस्त्रे लिखेद्यन्त्रं लाक्षया रक्तचन्दनैः ।
 पूज्य तद्वित्तरोर्मूले लिखनेद्वरणीतले ।
 त्रिसप्ताहं सदा सिञ्चेत् प्रातस्तण्डुलोदकैः ।
 दूरादाकर्षयेन्नारी यदि स्यात् निगडान्विता ॥ ४ ॥

Write the Yantra on a red cloth with Lākṣārāsa and Rakta-candana and worship the God on this Yantra. Thereafter bury this Yantra under a tree and pour rice-water on it daily in the three Sandhyās, i. e. morning, mid-day, and evening. Irrigating this for three weeks the Sādhaka can attract a woman even if she is in chains in a far off place.

4

पूर्वोक्तैरोषधिर्यन्त्र रक्तवस्त्रे लिखेत् सदा ।
 वेष्टयेद्रक्तसूत्रेण जपेद्व्यायेच्च पूर्ववत् ॥
 तद्यन्त्र पूजयेन्मन्त्री निगले स्वान्तरे ततः ।
 बद्धमाकर्षयेद्यस्त निगडैः प्रतिपीडितम् ॥ ५ ॥

Write the aforesaid Yantra on a red cloth with Lākṣārāsa and Rakta-candana and then tie that cloth with a red string. Thereafter perform Dhyāna, worship and mantra-japa as

before. By so doing even a person in chains will be attracted to the Sādhaka. 5

पूर्वोक्तैरोषधैर्यन्त्रं पूजयित्वा क्षिपेत् ।
नागवल्ली दलैर्यत्नज्जपेध्यायेच्च पूर्ववत् ।
त्रिसप्ताहे दिने प्राप्ते सम्यगाकर्षणं भवेत् ॥ ६ ॥

Draw a Yantra on a betel leaf with Lākṣārasa and Rakta Candana. Perform Dhyāna worship and mantra-japa as before. Thus doing for three weeks a Sādhaka can soon attract a person. 6

पूर्वोक्तैरोषधैर्यन्त्रं पूजयेन्मन्त्रसंयुतम् ।
वेष्टयेत् पद्मसूत्रेश्च निक्षिपेत् कलसातरो ।
तत्रैव पूजयेन्नित्यं सा सदाकर्षणं भवेत् ।
पूर्ववद्विधानमन्त्रेण शम्भुदेवेन भाषितम् ॥ ७ ॥

Writing the aforesaid Yantra on a betel leaf with the same materials as before. Then tie the Yantra with a string of Lotus-stalk and put it in the Kalaśa (ceremonial pot filled with water). Thereafter worship this Kalaśa. Worshipping thus for one month a Sādhaka can attract anyone. Here worship has to be done of the Camuṇḍā Yantra and Rakta Camuṇḍā. 7

आश्लेषायां समादाय अर्जुनव्याध दध्नकम् ।
अजामूत्रेण सम्पिब्य स्त्रीणां शिरसि निक्षिपेत् ।
पुरुषस्य पशुनाञ्च क्षिपेदाकर्षणं भवेत् ॥ ८ ॥

Bring the root of Arjuna tree in the lunar mansion of Āśleṣā and pound it in the urine of a goat. If this medicine is thrown on the head of a woman she will be attracted. Throwing, similarly, this medicine on the head of a man or even an animal will attract them also. 8

जलीका नीलसर्पञ्च शोषयित्वा हरेत् क्षितौ ।
जम्बीर काष्ठैस्तच्छूर्णं धूपादाकर्षणं भवेत् ॥ ९ ॥

Kill a leech and a black serpent, dry them and reduce

them together to powder. Thereafter giving incense of this powder on a fire produced by the Jambīra wood will attract people.

9

साध्यया वामपादस्थां मृत्तिकामाहरेत् क्षितौ ।
 कृकलासस्य रक्तेन प्रतिमां कारयेत् सुधीः ।
 साध्यनामाक्षरं तस्यास्तद्वक्त्रेविलिखेद्दृदि ।
 मूत्रस्थाने च निखनेत् सदा तत्रैव मूत्रयेत् ॥
 आकर्षयेत्तुतां नारीं क्षतयोजन संस्थितम् ॥
 चतुर्लक्षमिते जप्ते घुं घुन्तो नामः चेटकम् ।
 यत्र पुष्पफलादीनां करोत्याकर्षणं ध्रुवम् ।

ॐ घुं घुन्ता आकृष्टिकर्ता सृष्टिपुरी अमुकीं वरो ह्रीं ह्रीं ॥ १० ॥

Bring the clay where the person to be attracted may have put his left foot. Thereupon mixing in that clay the blood of a Kṛkalāsa the Sādhaka should make an idol and on its chest write the name of the person to be attracted with the blood of a Kṛkalāsa. Thereafter this idol should be buried at a place where people generally urinate and then the Sādhaka should also urinate on the spot. By so doing even a woman living thousands of miles away will come to the Sādhaka. However this charm should be practiced only with the Japa of the mantra : "Aum̐ ghum̐ ghum̐tā ākṛṣṭikartā sṛṣṭi [purī Amukim̐ (substitute Amukim̐ with the name of the desired person) varo hrīm̐ hrīm̐".

10

इति कामौ रतौ ग्राह्यौ भ्रमरौ यत्नतो बुधैः ।
 भिन्नौ कृत्वा दहेत्तौ तु चितिकाष्टैस्तथैः पुनः ।
 वस्त्रेण वेष्टयेद्भस्म पृथक् तत्पटोलाद्वयम् ।
 तयोरेवमजाशृङ्गं दृढं बद्धा परिक्षिपेत् ।
 यदा याति तु सा मेषी तत्पृथग्बन्धयेद् बुधाः ।
 तद्भस्म शिरसि न्यस्तं क्षणादाकर्षयेत् स्त्रियम् ।
 अपरं रक्षयेद्भस्ते यदि नायाति कामिनी ।

ॐ कृष्णवर्त्तीय स्वाहा इमं मन्त्रं पूर्वमेवायुतं जप्त्वा उक्त योगेनाम-
भिमन्त्रेण सिद्धि ॥ ११ ॥

नानाविध रोगोपशमनम्

Bring two bumble-bees who may be in the process of intercourse, burn them separately in fire and collect their ashes also separately. After that wrap the two ashes in two pieces of cloth to make two small bundles. Now one of the bundles be tied securely to the horn of a she-goat and set the she-goat free. Keep the other bundle with you. Now to whomsoever that goat would go he will come attracted to the Sādhaka. If no success is obtained in the first attempt then tie that bundle which is with you to the horn of another she-goat and leave it. There will be definite attraction in this second attempt. However, before doing this experiment perform ten thousand Japa of the mantra : "Aum Kṛṣṇavartāya svāhā", and then consecrate the ashes with this activated mantra. 11

नानाविध रोगोपशमनम्

सर्वज्वर निवारणम्

अपामार्गस्य मूलञ्च कन्यका सूत्रबन्धने ।

ज्वरहृत्यात् अचिरेण शिव वाक्यं न संशयः ॥ १ ॥

Cure of various diseases

Dig out the root of Apāmārga and get it tied to the arm of the patient by an unmarried girl. This will soon cure the fever of the patient. So has been said by Lord Śiva and hence there can be no doubt about it. 1

रक्तवाट्यामूलं अर्कवारैः कदलीसूत्रैः ।

शय्यायां दापयेत् सर्वज्वरं हरेत् ॥ २ ॥

Tie the root of Raktawāṭyā with the fibre of a Banāna tree and place it on the bed of the patient. This will cure all kinds of fevers of the patient. 2

उदरीरोग प्रशमनम्

नागेश्वर मूलं मधुना सह पानादुदरीरोगं नश्यति ॥ १ ॥

Cure of the Diseases of the Stomach

Rub the root of Nāgēśvara with honey and make the patient to drink it. This will cure his various stomach diseases.

1

अथ नयन रञ्जनम्

दीपं कृत्वा ताम्र पात्रे कज्जलं पातयेदथ ।

गव्यं घृतेन चालोढ्य चक्षुषी अथरञ्जयेत् ।

पूर्वं च यादृशं दृष्टं तादृशञ्च प्रपश्यते ॥ १ ॥

Restoring the eyesight

Light a lamp in a copper pot and collect soot for collyrium from it. Mixing this collyrium in the Ghṛta of a cow and applying it to the eyes will restore the eyesight as before. 1

अन्य प्रकारम्

पुनर्नवा घृतं भवेच्चक्षुस्तेजःकरं भवेत् ॥ २ ॥

Other Cures

Eating the Juice of Punarnavā mixed with Ghṛta sharpens the eyesight. 2

अथ सर्वरोग हरणम्

ॐ क्रीं क्षं सं सं सः ।

अनेन गोघृतं शतमष्टोत्तरं जप्त्वा पिबेत् ।

मासैकं पलमात्रं सर्वरोगहरणं मधु पिबेत् ।

क्षीरं पिबेत् दृष्टिकरणम् ।

काशस्य नाशनं पलमात्रेण ।

शूलं नाशयति तण्डुलोदकं पिबेत् ।

वार्द्धक्य नाशयति सर्वव्याधि निर्मुक्तो ।

भवति पलितवर्जितश्च ।

अपरं पिबेत् अक्ष रोगं नाशयति ॥ १ ॥

Charms for the Cure of all kinds of Diseases

Drink the cow's Ghṛta after performing one hundred and

eight Japas of the Mantra : "Aum krīm saṁ saḥ." One pala of Gṛta should be taken for one month and after it honey should be taken. This will destroy all kinds of diseases. If drinking this Gṛta is followed by drinking milk for one month regularly the eyesight will sharpen. This will also cure Cough. If this Gṛta is taken with rice-water it will cure pain. Taking this Gṛta with juice of the root of Punarnavā the effect of old age will be destroyed. Taking it with sugarcane juice one may become free of various kinds of diseases, gain strength and good health. Taking this Gṛta before and after the sugarcane juice destroys even certain incurable diseases.

1

अथ आमरक्तोपशमनम्

सागरेर कूले उपजिल शूल
आरे पीउ पीउ पानी
अमुकेर बुचिलाम रक्तशूल
छाडानि धर्मेर आज्ञा"
इति पठित्वा जलं पेयम् ॥ १ ॥

Charms for curing Dysentery

"Sagarera kūle upajil śūla, Āre pio pio pānī, Amuker ghucilām raktaśūla. Chārani Dharmer ājñā." Reciting this Mantra one should drink water. This will cure Dysentery. (Substitute the word 'Amuker' of the mantra with the name of the person who is suffering).

अथ अतिसार जलपडा ।

श्रीमहादेव उवाच :

गङ्गा यमुना तीर्थे पानि,
ये कहिलो काहिनी,
से खाइलो पानि—
आइजो होइते दूर होइलो

अमुकेर वक्ष्वा तुलानि,

सिद्धि गुरु श्री रामेर आज्ञा, ॥ १ ॥

Charm for curing Diarrhea

Sri Mahādeva said :

"Gaṅgā Yamunā tīrthera pānī; ye kahilo kāhini, se khāilo pānī; Āija hoite dūra hoilo amukera bandhyā tūlāni; Siddha guru Śrīrāmera Ājñā." Drinking water consecrated with the above mantra will cure the Diarrhea of the patient. (Substitute the name of the patient in place of the word Amuker of the mantra.

1

APPENDIX I

(The Baṅgalā version of the Tantra contains material of the Appendix only in Baṅgalā language and no Sanskrit source has been referred to. Therefore only a translation of the Baṅgalā version has been given here).

Mantra-sādhana of Alaktaraśī :

The Sāadhanā of Alaktaraśī mantra is very astonishing. One who is able to complete this Sāadhanā can answer all the curiosities of people. If a question is asked in a language which the Sādhaka knows then he can reply that question in the language---there is no doubt about it. Just as this subject is very difficult so is this Sāadhanā also equally difficult and hence it has to be described in full. Without Sāadhanā no one can obtain success in any field. Various Sāadhanās which show result even after simple rituals but to those who have no faith in such things everything appears misleading

Take a stone (some precious stone like a Maṇi) and paint it with Alaktaka upto two finger-length. Thereafter make a puppet with the mantra "Auṁ raṅjane sindūre sindūre uttarāya namaḥ svāhā." It is a rule to perform the Japa of this mantra only three time. Then supposing the aforesaid Maṇi-stone as a Śivaliṅg the Sādhaka should worship it with proper Upacāras, After that catching a crow on a Saturday or Tuesday when there may be Amāvasyā soak the Liṅgaṁ painted with Alaktaka in the blood of that crow. While the blood of the crow is being collected the Sādhaka should thrice speak the mantra "Auṁ Īśāne Śoṇitaṁ pratigṛhyatāṁ āśaya pūra pūra svāhā." After this consecration ritual is over the Sādhaka should, taking the stone-liṅgaṁ, proceed to the cremation ground and

perform one thousand Japa of the name of Śiva. Then at the cremation ground make a Vedi of sand for the purpose of Homa and perform Homa on it. At the time of Homa Sādhaka can use Palāśa leaves instead of Bilvapatras and coconut oil instead of Ghṛta. The mantra for Homa is nothing but the name of Śiva (Aum namaḥ Śivāya).

After finishing the Homa colour the bottom of the stone liṅgam with the ash of the Homa and then bring that stone-home. Now, if someone asks some question get that question written on a piece of blank paper, put that paper on the liṅgam and cover it with flowers. The Sādhaka should now worship the stone Śiva-liṅgam with Śodaśopacāra. After the Pūjā and Homa is finished according to the rules the Sādhaka should throw away the flowers placed on the paper containing the question, take the paper, fold it and hand over to the questioner. The questioner will be surprised to find his question on one side of the paper and its answer on the other side. If there is a disturbance in the worship of Śiva there will be no possibility of obtaining any success in the experiment.

BHŪTA-SĀDHANĀ

(Which bestows all Success)

If this Sāadhanā becomes successful the Sādhaka can perform all sorts of supernatural deeds. It will be described later what a Sādhaka can do if this Sāadhanā is successful. At present the method of the Sāadhanā is being described.

Whatever the Bhūta a Sādhaka selects for his Sāadhanā he will have to altogether leave smoking, drinking wine and cohabitation with women. He should always try to live with a pious mind. If the Sādhaka is a nonvegetarian then he should allow one month to lapse between the date he had taken non-

vegetarian food and the date of the beginning of Sāadhanā. After this one month has passed the Sādhaka should manage to prepare the Āsana (seat) in the following manner :

He should try to get a dead infant from the womb of a woman who may have been struck to death by a lightning. The Sādhaka should then for one month continuously dry the body of the infant under the sun and also keep on stroking it to make it flat. Thus after one month the dead body of the infant would become suitable for a seat and there will be no bad odour left in it. When the seat is thus ready, the Sādhaka should on a Amāvasyā proceed to a cremation ground with it, take seat on that Āsana of the treated dead body of the infant and begin the worship of the Divine Mother Kālī. Her name should be pronounced as "Aum Śmaśānakālike Caṇḍikāyai namaḥ". After the daily Japa of the name of Kālī the Sādhaka should perform Homa and then rub the ash of Homa in his body. Thus he should keep on doing with concentrated mind. In the process the Sādhaka will see numerous horrible sights, such as, lions, serpents, bears and various carnivora besides other ghastly apparitions. If the Sādhaka happens to fear from these sights he will not only be unsuccessful in his Sāadhanā but also may become deaf, dumb or lose some of his bodily organs. Therefore throughout the Sāadhanā he should remain fearless and in no case answer any of the questions put to him by the apparitions. After some time he will see that a person whose hairs of the head are standing erect, whose body is besmeared with foul-smelling decomposed flesh, who is wearing Sindura in her hairs and forehead, who is extremely horrible in appearance and half naked, appear before him. Seeing such a Form the Sādhaka should say, "Tiṣṭha mama puṣpā gṛhyatām" (Please sit down and accept my worship).

After saying so he should in his mind keep on repeating ' Auṁ Cāmuṇḍe Śmaśānakālike raktavarṇā trinayanā. Bhūtādi Pretādi saṅgā mhārata parāyaṇā. Prasīda Prasīda Devī Bhutya āstava mamakān. Sarva siddhi sarvatra dehi me. Auṁ hrīm hrīm hrīm hrīm svāhā."

In this manner he should keep on repeating the mantra. Ultimately that horrible Devī will say, "What is your request " Then the Sādhaka should reply, "My only request is that you may always remain with me and fulfil all my desires." Then that Devī will repeatedly try to dissuade the Sādhaka to make some other request but the Sādhaka should steadfastly stick to his original request and keep on repeating the same.

Ultimately the Mūrti of Kālī will give two things to the Sādhaka out of which if he will bring one thing in contact with fire the Devi will immediately appear before him and fulfil his desire; while the Sādhaka should keep the other thing always with him so that no other evil may torment him.

In this manner, giving two things in the hands of the Sādhaka the Devī will disappear.

T H E E N D

APPENDIX II

- Abhayā – *Andropogon Muricatum*
 Agnimantha – *Premna Spinosa*
 Aguru – *Acquilaria Agallocha*
 Ajamodā – *Pimpinella Invalucrata*
 Alaktaka – Red juice or Lac (See Lākṣā)
 Āmalakī – *Emblie Myrobalan*
 Aṅguṣṭha – Thumb
 Aṇimā – One of the eight supernatural Attainments, which gives Sādhaka power to assume a very tiny form
 Apāmārga – *Achyranthes Aspera*. Rakta – Its red variety
 Aparājitā – *Clitoria Ternatea* (It is Śveta or white and Kṛṣṇa or black)
 Arjuna – *Terminalia Arjuna*
 Aśvagandhā – *Physalis Flexuosa*
 Badarī – Jujube (*Mucuna Pruritus*) -bija – seed
 Baheṛā – *Terminalia Balerica*
 Bahuvāraka – *Cordia Myxa*
 Bakula – *Mimusops Elengi*
 Bhojapatra (also written Bhurjapatra) – *Betula bhojapatra*
 Bhallātaka – *Smecarpus Anacardium*
 Bhr̥ṅgarāja – *Wedelia Calendulacea*
 Bhūtaśuddhi – Purification of Elements of the body
 Bidaṅga – *Embelia ribes*
 Bilva – *Aegle marmelos* (-patra – leaves)
 Bimba – *Coccinia indica*
 Brahmadanḍī – *Lamprahoenium mirocephalum*
 Brahma-rākṣasa – Evil spirit of a dead Brahmin
 Brāhmī – *Herpestis monniera*

- Bṛhatīs – *Solanum indicum*
 Candana – Sandal
 Carmacaṭaka – An insect (a cricket)
 Caṭaka – Sparrow
 Citraka – *Plumbago Zeylani*
 Dākinī – An evil demi-goddess
 Daṇḍotpala – See Sahadevi
 Dāru-haridrā – *Berberis aristata*
 Daśamūlī – A kind of Tonic medicine prepared from ten roots, viz. Trikaṇṭaka, both Bṛhatis, Pṛthak-parṇī, Vidārigandhā, Bilva, Agnimantha, Tuṇṭuka, Paṭala, and Kaśmarī. See all these names at their proper alphabetical places.
 Devadānī – *Andropogon serratus*
 Devadāru – *Pinus deodara*
 Dhātrī – See Amalakī
 Dhattūra – *Datura stramonium*
 Dhūrtabīja – Seed of the above
 Dūrvā – *Cynodon dactylon*
 Gajapippalī – *Seindapsus officinalis*
 Ghṛtakumārī – *Aloe indica*
 Gorocana – A bright yellow orpiment used for Tilaka etc
 Gokṣura – *Tribulus lanuginosus*
 Gośṛṅgī – *Acacia arabica*
 Gṛhadhūma – Smoke of the kitchen which lingers in the spider's webs.
 Guvāka – Betel-nut
 Haridrā – *Circuma longa*
 Haritīkā – *Terminalia chebula*
 Ikṣurasa – Juice of sugar-cane
 Indīvara – Blue lotus

- Jambū – *Eugenia Jambolana*
 Japā-puṣpa (kusuma) – Flower of Hiṅgula plant (China
 rose)
 Jaṭāmāṁsī – *Valeriana Jatamamsi*
 Jātipuṣpa – *Jasminum grandifloram*
 Jayā – See Japā
 Jayantī – *Eachynomene sesban* or *Sesbania aculeatia*
 Jhiṇṭī (Maruvaka) – *Barlaria costata* or *B. prionitis*
 Jīraka – Seed of *Cuminum Cyminum*
 Jyotiṣmatī – *Cardiospermum halicacabum*
 Kadamba – *Anthocephalus Kadamba*
 Kākajaṅghā – *Leca hirta*
 Kākali – A kind of grape without stone
 Kākamācī – *Solanum indicum*
 Kakkola – *Coculus indicus*
 Kākolī – See Kakkola
 Kambu – *Physalis flexuosa*
 Kaṇā – See Jīraka
 Kāñjī – Churned curd
 Karañja – *Pangamia glabra*
 Karavīra – *Nerium odorum*
 Kārpāsa – Cotton plant
 Kaśruka – *Scirpus Kysoor*
 Kāsīsa – Green sulphate of iron
 Kāśmarī – *Gmelina arborea*
 Kaṭphala – *Myrica sapida*
 Kesara – Saffron
 Ketakī – *Pandanus odoratissimus*
 Khadira – *Acacia Catechu*
 Kimśuka – *Butea frondosa*
 Kolaka – *Piper chaba*

Kṣīra – Milk

Kulmāṣa – Sour gruel (prepared by the spontaneous fermentation of the juice of fruits).

Kuṁkuma – Crocus Sativus

Kuṣṭha – Sauseria auriculata

Kuṭakī – Picrorrhiza kurroa

Kwātha – A Decoction of any herb

Lākṣā (lac) – a kind of red dye (obtained from the cochineal or a similar insect).

Lāṅgalī – Methonia superba (Sveta-langali is white L.)

Lodhra – Symplocos Racemosa

Madhyamā – Middle finger

Mañjiṣṭhā – Rubia cordifolia

Manahṣilā – Red arsenic

Marica Piper nigrum

Masūra – Vicalens or Ervum lens

Mātuluṅga – Citrus medica

Methī – Trigonella foenum graecum

Mṛṇālā – Andropogon muriculatum

Mūṅga – A pulse

Murāmāṁsī – Anethum graveolens

Muṣālī – Curculigo orchioides

Mustā – Cyperus rotundus

Nāgakesara – Mesua ferrea

Nakhaviddhā – Myrtus communis

Nīlī – Indigofera tinctoria

Nīma – Azadirachta indica

Nirguṇḍī – Vitex negundo

Olyṇta – Amorphophallus companulatus

Padma-kesara – Filaments of Lotus

Pākara – Ficus lacor

- Palāśa – *Butea frondosa*
 Pippalī – *Piper longum*
 Piśāca – A class of evil spirit
 Plakṣa – *Thespesia populnea*
 Paṭala – *Cassia* or *Senna esculenta*
 Preta – A class of evil spirit
 Priyaṅgu – *Agalia odoratissima*
 Pṛthuparnī – Leaves of *Hिंगula* plant.
 Punarnavā – *Boerhavia Diffusa* (Sveta – white)
 Puṣkara-mūla – *Costus speciosus*
 Putrajīva – *Nagera putrajiva*
 Rākṣasa – A class of demons
 Raktāśmāra – Red *Nerium odorum*
 Raśāñjana – *Aglaia Roxburghiana*
 Rohiṣa – *Andropogon schoenanthus*
 Rudrākṣa – *Elacocarpus ganitrus*
 Sahadevī – *Sonchus aruenois*
 Śākinī – A class of evil demi-goddess
 Saindhava – Rock salt
 Śaṁkha-bhasma – Ash of conchshell
 Śaṁkhanābhi – A fragrant material (perhaps a kind of
 shell)
 Sarja – *Shorea Robusta*
 Sarpākṣī – *Elacocarpus ganitrus*
 Śatāvarī – *Asparagus racemosa*
 Śaṭhī – *Circuma gedoaria*
 Śephālikā – *Nyctanthes arborescens*
 Siddhārtha – *Cruciferae sinapis*
 Śigru – *Moringa pterygosperma*
 Śikhi (-puspa) – Tail of a peacock
 Sindhuvāra – *Vitex negundo*

- Śirisa – *Acacia sirissa*
 Sitārka – *White Calotropis gigantea*
 Snuhī – *Euphorbia antiquorum*
 Somarājī – *Vernonia anthelminthica*
 Sṛṅgabera – *Typha angustifolia*
 Sṛṅjāṭa – *Trap bispinosa*
 Sudarśanā – *Coculus tomentosus*
 Suryāvarta – *Scindapsus officinalis*
 Śvetaparnā – *Pistia stratiotes*
 Tālīśapatra – *Trigonella foenum gracum*
 Tarjanī – Index finger
 Tejapātra – *Cinnamomum tamala*
 Tila – *Sesamum indicum*
 Trikaṭu – Three bitter things, i. e. Pippalī, Marica, and ginger
 Triphalā – Three fruits (*Terminalia chebula*, *Terminalia bellerica* and *Phyllanthus embilica*)
 Tuṇṭuka – *Calosanthos indica*
 Tvaka (*Dalacīnī*) – *Cinnamomum Zeylanicum*
 Usīra – *Andropogon Muricatus*
 Vaca – *Turdus salica*
 Vajrī – *Carpopogon pruriens*
 Vaiṇśa – *Bambusa arundinacea*
 Vānarīphala – *Jacca aspera*
 Vāruṇī – A kind of liquor
 Vaṭa – *Ficus indica*
 Viḍaṅga (also *Bidanga*) – *Embelia ribes*
 Vidārīgandhā – *Phascolus vulgaris*
 Venāra, Vīraṇa – Root of *Andropogon muricatum*
 Viśālā – *Basella cordifolia*

Vāsaka — *Gendarussa vulgaris*

Vṛścika — *Borhavia Procumbens*

Viṣṇukrāntā — *Clitoria ternatea*

Viśvā — See Śatāvarī

Yamānī — *Ligusticum ajwan* or *Carum copticum*

Yaṣṭimadhu — *Glycyrrhiza glabra*



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